WORLD CALL

December
1939

Price
15 Cents

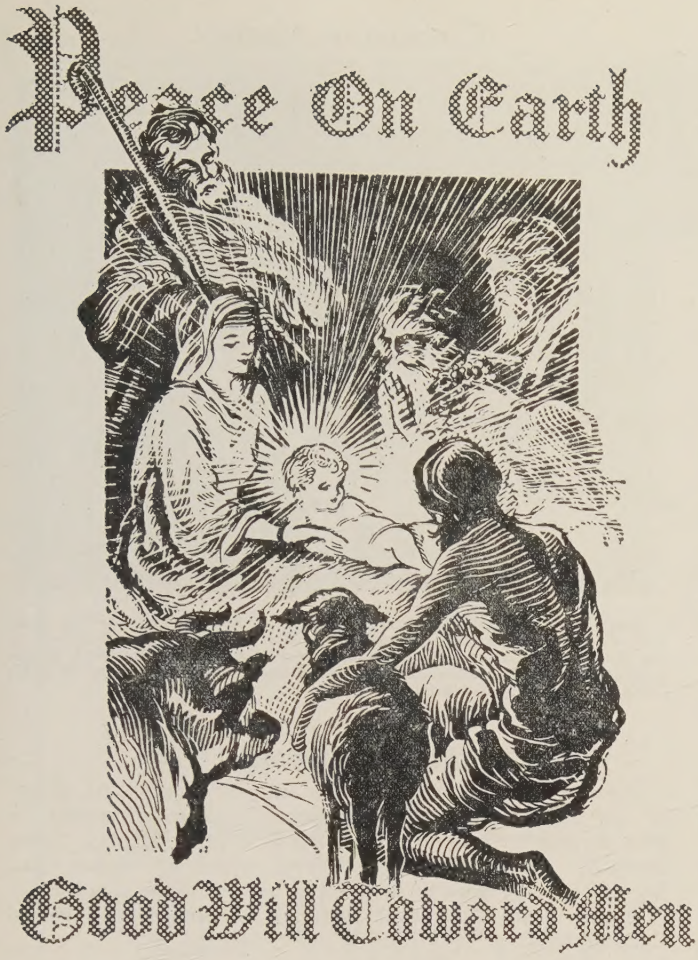
EYES OF WORLD CALL AT RICHMOND

Upper row; reading from left: Dr. Graham Frank, general secretary of the convention; Vice-president Gertrude Pinkerton Pugh; Vice-president Riley Montgomery and Virgil Elliott of Pittsburgh; President E. S. Briggs of Phillips University; and another convention vice-president, F. H. Groom of Cleveland.

Second row: Dr. Royal J. Dye and crowd at a missionary breakfast; a section of the choir; a group of Indian missionaries.

Third row: Dr. Roy G. Ross and O. A. Rosboro, both of Chicago; the communion table; a Sunrise Service group, Fred Wise of Chicago, leader of song, Dr. Jesse Bader of New York, chairman, and E. H. Pruden of Washington, D. C., speaker.

Below, at left: Lawrence Ashley and Dougald McCall of the registration committee; at right: quartette from Southern Christian Institute.



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World Call

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Circulation Corner

Mrs. Ruby Rabens (left), and Mrs. H. J. Molz (right) of the Hanover Christian Church, Richmond, Va. Mrs. Molz was the chairman of the World Call Luncheon local committee; Mrs. Rabens assisted in the exhibit booth. To these and all the other Richmond people WORLD CALL extends sincere thanks.

World Call Week

The last week of January is set aside as WORLD CALL Week. A new play, "Oh! Lady, Start Again" is being prepared by Mrs. Butchart. Attention is called to a splendid play, "Blue Monday," written by Muriel Brown, which all WORLD CALL Secretaries will want to secure and use sometime this winter. A list of WORLD CALL Week materials is being sent to WORLD CALL Secretaries.

That display of Richmond churches and pastors in the October issue is superb. You have done Richmond Discipledom a great service.

—A RICHMOND SUBSCRIBER.

The article by F. W. Burnham was both interesting and helpful to me.

PAUL EHLY, Minister,
Olathe, Kansas.

I am including in this letter my check for one dollar and a quarter as a renewal of my subscription to World Call. It is truly a fine magazine.

O. BLAKELY HILL, Minister,
Auburn, New York.
Central Church of Christ.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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The Threshold

Our Cover

Bruno Piglheim (1848-1894) was a typical representative of the Munich school. His works are grand and imposing and they are also very colorful. The "Star of Bethlehem," used on the cover by permission of Gramstorrf Brothers, Malden, Mass., is one of his choicest examples. When we know that the war mongers of Europe and Asia are crowding the birthrate, simply to produce more "cannon fodder" in order to attain their selfish and vicious ends, it is soothing to one's soul to behold a picture such as this which breathes "Peace on earth and good will to men." Human life the world over would have that peace of mind and heart which they so much desire if only the rulers who seem determined to dominate by force would be reconciled to give the Christian way of life a chance. We live in hope and our hope will not be in vain.

—Abbott Book.

China Relief

The executive committee of the Church Committee for China Relief, 105 E. 22nd street, New York, N. Y., voted in September that one million dollars is not too much to ask American Christians to give for China Relief in the year of June, 1939, to June, 1940. As a guage of the possibility of securing this amount, it is gratifying to learn that the first $100,000 was received before the end of October, during the least productive months of the year. The million dollars sought would mean saving one hundred thousand lives for a whole year, with many restored to self-support. At Richmond the Disciples of Christ re-affirmed their approval of the Committee as the agency through which the churches may give for China relief.

Left, Miss Jessie Trout and, right, Mrs. R. A. Doan, newly elected vice-president of The United Christian Missionary Society. This picture was taken in Tokyo where both women have been serving as missionaries. Mrs. Doan is expected in the United States in December. She will be officially installed in office on Jan. 7, 1940, at Central Christian Church, Indianapolis, at a service open to the public.

World Call Week Jan. 21-27

Many churches are already making plans for the observance of World Call Week, January 21 to 27. This is a time for emphasis upon the importance of religious journalism as represented in World Call. For plays, literature and other suggestions write Mrs. O. S. Murphy, National World Call Secretary, 222 Downey Ave., Indianapolis, Indiana.

A Kirby Page Pamphlet

Kirby Page has issued a new book-sized pamphlet of 96 pages on "How to Keep America Out of War." Seven Peace organizations have cooperated in the publication. It may be ordered, cash with order, from Mr. Page, whose address is Box 247, La Habra, Calif. Prices are 15c per copy; 12 copies for $1.00; five dollars per hundred.

Conference on Children

The White House Conference on Children in a Democracy has been charged by President Roosevelt with the task of reviewing the extent to which American children are deprived of those things essential to their development.

Recently the President approved a recommendation of the Planning Committee of the Conference to call the entire Conference into session from January 18 to 20, 1940. The committee expressed the opinion that at the present time the needs of childhood require particular attention and that events in Europe must not be allowed to divert our national attention from the task of strengthening our democracy from within. Despite international problems the responsibility of meeting the continuing needs of children must be accepted. It cannot be postponed.

Until December 31

Until December 31, 1939, World Call is offered at the rate of $1.00 for one year. Forward subscriptions in clubs or singly. See also the Christmas gift announcement on page 3.

Home Missions Sunday

The second Sunday in January each year has been designated as Home Missions Sunday by representatives of the various Protestant home mission and church extension boards.

It is suggested that the worship service and sermon Sunday morning, January 14, have for their theme the sufficiency of the gospel of Christ in solution of all the problems of collective life in North America.

An Order of Service may be obtained from the Home Missions Division of The United Christian Missionary Society, Missions Building, Indianapolis, Ind., at $1.00 per 100, plus postage, if ordered before December 22, 1939.

Christian War Objectors

Harold E. Fey, secretary of the Fellowship of Reconciliation, 2929 Broadway, New York City, feels that the fate of Christian conscientious objectors will in event of war depend upon action of their churches. He urges that such objectors register with their churches and that the churches cooperatively through the Federal Council take the question up with Washington.

Brotherhood Dinner, Jan. 17

January 17 has been set as the date of the 1940 series of Brotherhood Dinners among the Disciples of Christ. Further announcement of plans for this significant occasion will be made in the January issue of World Call. Meantime churches are advised to keep this date clear of all other engagements.

WORLD CALL

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VOLUME XXI DECEMBER, 1939 NUMBER 11

A Good Convention

WE believe that most of those who attended the sessions of the International Convention of Disciples of Christ in Richmond, Virginia, in October are content as they view it now in the perspective of the weeks to call it "good." A good convention it was, in our opinion, not simply because of the largest registered attendance since the convention in Washington, D. C., in 1930, but for many other reasons. Among these is the friendly hospitality of Richmond and Virginia, which, with the excellent preparatory work of the local committee under the leadership of Dr. Frederick W. Burnham, made a large contribution to the warm, fraternal spirit of the convention itself. The program was in the main rather well above the average of convention programs. In the very nature of things such a program must be varied, even as convention-goers are varied folk. That which appeals to one group may leave others cold, a conclusion that any after-session lobby conversation will substantiate. The Richmond program's strength lay in part in the fact that it was evidently not built to fit into the prejudices of any particular group or to appeal to any particular type of mind.

Notable Features of Convention

FOUR features of the Richmond convention strike us as especially worthy of note: first, the large place accorded to missions by the program makers, and the convention-goers' evident approval of such an emphasis; second, the popular response to the innovation of the four parallel sessions (Christian Interest Forums) on two mornings of the convention; third, the exceptional excellence of the messages of guest speakers from other religious bodies; and fourth, the manner in which the convention, both with restraint and determination, sought to express in resolutions our common convictions and concerns with regard to important issues and problems of our own day on which religion ought to have something to say.

Increasing Concern for Missions

A STRONG, positive note of missionary conviction was evident at Richmond as at no other International Convention in recent years. It was apparent that the missionary cause was no longer on the defensive and that its proponents were conscious of its rightful claims to a central place in the message of the Christian religion. Especially well received were the addresses at the Friday morning session in which R. H. Peoples, national director of Negro work, spoke for home missions and in which the foreign missionary message came from S. Maqbul Masih of India, a speaker whose utterance of Christian conviction is made radiant by rare personal charm. Appropriately, the Sunday evening session centered in missions. The stirring messages of Mrs. William Hardy on behalf of Tibet, James McCallum for China, and Dr. Donald A. McGavran on behalf of India were climaxed by the heart-warming appeal of Dr. Robert M. Hopkins. Despite the fact that the session was long and had run beyond its allotted time, the new president of the United Society lifted the great audience to a high level of sustained interest and sent it out with renewed conviction as to the imperatives of missions. Again on Tuesday evening Alexander Paul, fresh from the Orient, reached new heights of persuasiveness as he pictured the problems and possibilities of the Far East. All of these missionary addresses were strong; but our own feeling is that their strength was not wholly due to the speakers and what they had to say but, rather, arose in part out of a new concern in the hearts of Christian people as to the necessary place of missions in the life of a vital Christianity and an enduring church.

Christian Interest Forums

THE Christian Interest Forums at the Richmond convention were especially well received. As the name indicates, these were discussions built around certain specific, present-day interests of people of the church. These interests were: Disciples and the Ecumenical Fellowship, Disciples and Social Action, The Life and Witness of the Church, and Christian Education. Following two mornings of discussion in the four parallel sessions, all met at the Mosque in a closing service to which were brought summaries of the various discussions. Among the advantages of such forums are the somewhat freer atmosphere of the larger and less unwieldy assembly, the larger number participating in discussion, and the possibility of giving more adequate time to the consideration of really major problems of the church. Next year's program committee will do well to make some similar provision for the discussion of "Christian Interests."

Guest Speakers at Richmond

THERE was nothing new about the bringing of outstanding speakers of other religious bodies to the International Convention at Richmond; but we believe that the messages of such guests have never been so uniformly high in quality. It was especially good strategy to bring for the closing session the head of the Federal Council of Churches, Doctor George Buttrick, regarded by many as America's most powerful preacher. Likewise, the Pension Fund's choice of Dean Sperry of Harvard could not have been improved upon. Both in the Monday evening session and at the Ministers' Breakfast, Dean Sperry reached deep into the souls of his hearers. It would be difficult to overestimate the influence of Miss Muriel Lester's simple but searching expression of conviction so evidently coming out of the overflow of a life rich both in its outreach and in its own inner depths. Another ideal selection was that of the truly scintillating Halford E. Luccock of Yale as speaker at the All College Dinner.

Not infrequently we hear our conventions criticized for bringing in these guest speakers when—so it has been said—there are scores of our own people who could do as well or even far better. We have no disposition to question this latter assertion; but we hold, nevertheless, that our conventions would be far poorer without the presence of these visiting brethren to remind us that we are not a people apart, but that, rather, we belong within the fellowship of a church "essentially, intentionally and constitutionally one." We rejoice in the place the Disciples are taking in the larger fellowship of our day and in the councils of the universal church. It is good that such men as W. E. Garrison, Edwin R. Errett and Edgar DeWitt Jones shall represent us in the ongoing program of the unity movements identified with Oxford and Edinburgh—good for them, good for us, good for the Christian world. It is likewise good to bring to the larger numbers of our people in convention assembled something of this new spirit of appreciation for and fellowship with leaders of the larger Christian movement.

Resolutions That Represent

WE have heard only words of commendation for the processes by which the International Convention at Richmond clarified its thinking and brought to crystallization its convictions in the resolutions which it passed. A great step forward was taken at the Denver convention in 1938 in the provision for the distribution each evening of printed copies of resolutions to be considered at the sessions of the following day. Further progress was made this year by asking groups interested in pronouncements on social and international questions to give much thought to the discussion of proposed resolutions *before* the convention met. This made for the saving of time and for the shortening and simplifying of the resolutions finally adopted—a process which contributed largely to the effectiveness of the pronouncements.

Quite apart from these considerations, we believe that such a process tends to make participants in the convention more conscious of the fact that what they say should to a degree represent the best thought and conviction of the brotherhood. A weakness of all such resolutions is that actually they can represent only those present and participating in the discussion and voting for the report finally adopted. Too frequently this has been a numerically small group, though usually a highly intelligent and socially sensitive one. There is probably no way to avoid such difficulties wholly, for such a situation will doubtless continue and would probably continue even if our convention were composed of fully accredited delegates, which they are not. The danger of such a situation is that a small group bound together by common enthusiasm shall from year to year express in clarion tones their own advancing social ideals without regard to the progress of the thinking of the brotherhood, with the result that, likewise from year to year, they find themselves farther and farther in advance of the main body of brotherhood conviction. After all, it is doubtless more important that convention discussion and resolutions shall enable us to carry forward our common convictions on these tremendously vital issues than that they should provide a sort of an intellectual field day for a more limited group of very choice spirits.

A very proper safeguard against such an unrealistic separation of the smaller group of convention leaders from the larger group in the churches is the restraint which the former place upon themselves. This safeguard we believe was exercised at Richmond. For the very reason that most of those who went through the process of forming the convention's resolutions had it in mind both to remain with the church and to carry the church forward in its expression of social ideals—for that reason—we regard the convention's resolutions on vital social issues the most thoughtful, the most realistic and the most effective of any passed by similar conventions in recent years. Some of the pronouncements of the Richmond convention are found elsewhere in this issue. For a further discussion we refer to Doctor Crain's "Social Trends."

Christian Benevolence

CHRISTIAN Benevolence these days is having to adjust its program to the new situation created by the nation's program of Social Security. This does not call for less service but for a more intelligent and discriminating service. There is every evidence that our own leaders in this field, particularly our National Benevolent Association's general secretary, J. Eric Carlson, are fully aware of this new day. Christian Benevolence gives food, shelter and clothing; but it gives far more. Public agencies are recognizing this fact and are the first to concede the need for this distinctive gift of the church, the gift that arises out of a deep religious interest *in addition to* the very essential knowledge of social facts and the means to minister to material need. Social security programs add to the opportunity of the church in Christian Benevolence.

Christian Implications of Benevolence

By CLARK W. CUMMINGS*

BENEVOLENCE has clear-cut, imperative, Christian implications, implications that cannot be ignored when we honestly face our Christian responsibility. Once the church sets out to do the work of Christian benevolence, once it sets its hand to this plow, once it takes upon itself to minister to the aged and to children, to widows and orphans, it has begun an ever-expanding task. We can never say that we have reached the goal for in the light of the truth of Christ, it is ever before us.

Must Share Abundant Life

The church believes in and engages in the task of benevolence not simply because of a command of our Master nor because of an Apostolic admonition "to visit the fatherless and the widows in their affliction," but because our hearts have been taken hold of by the glories of the abundant life. We find in Christ a life that is ever expanding, a life that surprises us by new beauties and glory, a life that has to do with both spiritual and material abundance. We who believe in Christ cannot enjoy such a life alone. We must share it with all men. So the task of Christian benevolence is that of sharing with our brothers, our sisters, young and old, all that you and I are finding in the life that is ours in Christ. It is Christ who has led us in the way of the larger material blessings of life; they are not known where his gospel is unknown. They are ours in him; therefore, we must share them with our fellows.

Disciples' Homes Rank High

The young and old who live in what we call our benevolent institutions are not our wards, they are not mere pensioners of our bounty. They are our fellow Christians, our brothers and sisters, children of God as we are, with whom we must share because of the impulsion of Christ, the fulness of life. We must never be guilty of thinking, much less of saying, that they are the pensioners of the church. Love does not know such language and love alone is to motivate us in all that we say to them and all that we do for them.

We Disciples can be well proud of our benevolent institutions. They are institutions of the very highest standards, and rank high when compared with other such benevolent institutions. There is no need in such a gathering of our people to go into detail about buildings and the number of children and aged who live in these buildings, for we again and again rejoice in what the statistics of our benevolent board reveal to us. But all of our homes have waiting lists. This means there are men and women, boys and girls who should be in our homes but are not there because you and I are not sharing with them as we should. These waiting lists say far clearer than any words of mine that you and I are not as much concerned about those of our household of faith who are in need as Christians should be. We might just as well face it. Our benevolence is not true Christian benevolence, for if it were, there would be no waiting lists, no old men and women within our church groups who wonder what the morrow will bring forth as to food, raiment and shelter.

Restudy of Program Needed

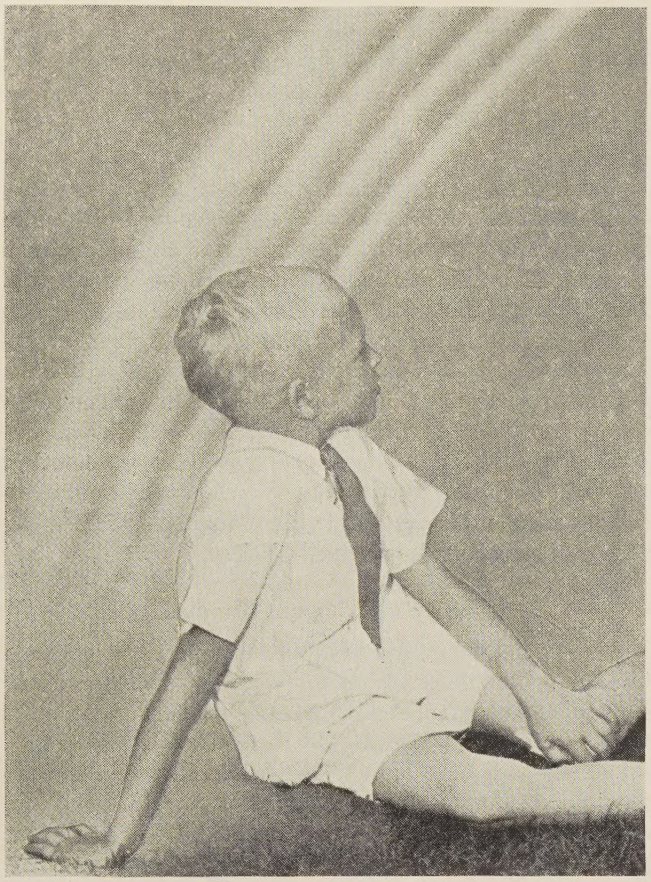
There is need for us to make a study of the reasons for having benevolent homes. Why is it that men and women and children are not able to care for themselves? Shall we simply be the ambulances at the foot of the cliff or shall we help to build a civilization in which such casualties will not happen? Is not our benevolent board, because it is Christian, able both to study and to make vital suggestions in this regard? *Is it ours only to maintain homes, or is it not also our duty to see that such homes will not be needed tomorrow?*

This is a day when the government is more active than ever before in the realm of social service. There are old-age pensions and aid for dependent children, and money is given for relief and also for W. P. A. work. It may be that tomorrow the government will be doing much more than it is today for those who are in need. Do we not, as we think of our benevolent work, need to take due consideration of what is being done by the government and to gear what we do into what they are doing? Would it not be well for our benevolent board to study this phase of social service very carefully and see if we should not perhaps give to our needy in addition to government aid? The abundant life is not possible on the meager grants of our government.

An Enriching Service

The Christian implications of benevolence give us far greater responsibility than ever yet we have assumed. The real joy of this service comes not from just maintaining homes, but from the rendering of a service that is so beautifully Christian that all who come within its scope will be enriched and ennobled. The greater work we do the greater our joy. May the spirit of the self-giving Christ so take hold of our hearts that we shall make our benevolent work a joy both to those who receive and those who give.

* Secretary of St. Louis, Missouri, Church Federation. This article is from an address by Mr. Cummings at the Richmond convention.



At one end of the rainbow—toddling children.

Both Ends of the Rainbow

By LEILA AVERY ROTHENBURGER

PRIMITIVE man in ages and areas as far apart as those of ancient Greece and aboriginal America, believed the rainbow to be the bridge from earth to heaven, its coloring the essence of life's loveliness, the processes of birth and death the gates that open and shut for the passage of the spirit.

Today we have been lingering at a little place of retreat close to the end of the rainbow that is watched by the friend to man that we call death. In fact, death walks in and out so frequently that his passage over the threshold, only a few hours before our coming, is being taken as a routine thing. For this retreat is one of the homes for the aged maintained by the National Benevolent Association of the Churches of Christ.

Wistful Looking Out of Windows

As the hours pass we, too, grow accustomed to the calm talk about death, to the wistful looking out of windows of peace to the playground of heaven. "When he calls me, I'll be listening," sing the faltering voices. How natural now sounds the song that within the month had seemed a strange selection when we heard it presented by a choir with the vigor of young life.

A copy of the N.B.A. *Family Talk* lies on the little table by the window of peace. It reminds us that these homes are "devoted to the care of needy old people and children." Our thoughts slip around the rainbow to six other homes that are nestling places where there are

"Children's faces looking up,
Holding wonder like a cup."

It is hard to tell which grips the heart more, the wondering faces of our children or these softly wrinkled ones of age. That hearts are gripped is testified to by the fact that last year the brotherhood sent $176,153.96 direct to the homes, or to the central office of the N. B. A. Community funds and other friendly agencies gave $54,310.38 more.

Pride in Generous Brotherhood

When the moment of departure came we were warm with pride in and gratitude toward a generous brotherhood. A visit to any of the twelve homes leaves one with the sense of the mystical wonder of life—the Genesis feeling that man is created in the image of God. One cannot tread so close to the gates of birth and death without the feel of holy ground.

Location of Homes

The burning bush is only a burning bush unless it quickens some hesitant soul to action. A flock of questions flew through the mind as we made the homeward journey. Could we locate the twelve

A favorite evening diversion at the Northwestern Christian Home for the Aged at Beaverton, Oregon. The new building of this Home was dedicated in July, a handsome and serviceable structure.

* Contributing editor of WORLD CALL, wife of pastor of Third Christian Church, Indianapolis, Indiana.

homes? We ticked them off on our fingers: six for children, located at Cleveland, St. Louis, Omaha, Dallas, Atlanta and Denver; six for the aged, at Marion, the two Jacksonvilles of Illinois and Florida, San Gabriel, Dallas and Walla Walla. A good beginning.

Who's Who in Benevolence

How are they managed and maintained? Is the amount given for support sufficient? Who's who in National Benevolence? As the questions piled we admitted to ourselves on the Q T that our I Q was rather low. Then we fell to wondering what the general I Q (intelligence quotient) might be.

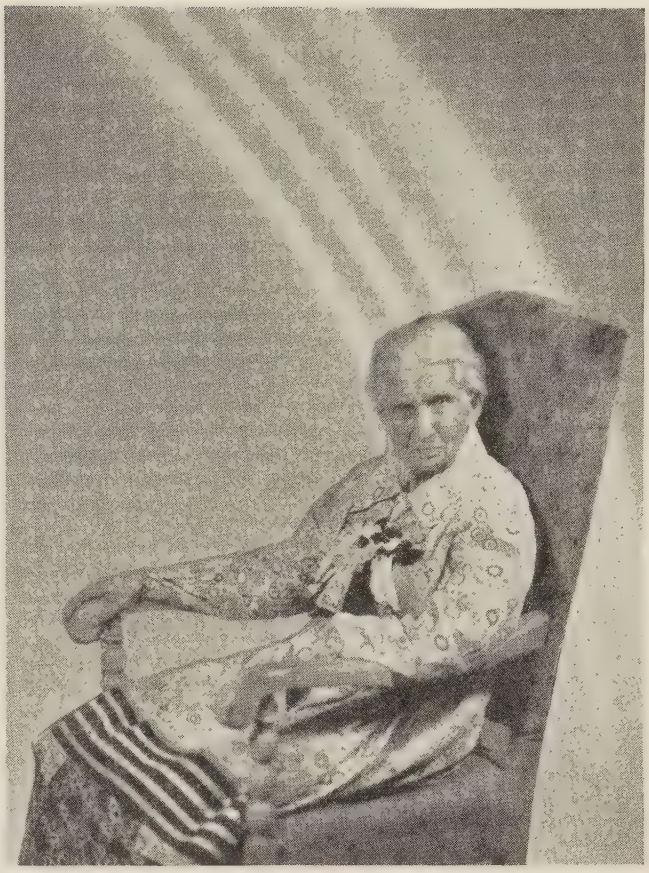
Anyhow, we did know that W. Palmer Clarkson is chairman of the board and that J. Eric Carlson is general secretary and that Asa F. Seay is president of the N. B. A. We had to probe a bit to find the names of the six field representatives for the geographical areas served by the homes. And was our face red when we could not name the one for our own area. We are sure no other Disciple is so poorly informed.

Likewise we pulled up our grade when we came to *Family Talk,* the N. B. A. periodical edited by Bess White Cochran. It is so interesting and informative that we wonder why every person with a quarter in his pocket does not subscribe.

Christmas for Benevolence

We knew that an offering is taken every Christmas for benevolence, that Elizabeth Jameson has been recording secretary for "steen years," and that people may take out annuities which insure semi-yearly returns. But what we did not know! It would take this whole issue of WORLD CALL to tell all that we found that is interesting about the past and challenging about the present. What is left of our space must deal with two things that appear vital.

The first is that the amount the brotherhood is giving is not enough to meet the full maintenance cost of $277,217.33. That is what it cost to run the homes last year. Big figures always daze us. When we break these down to individual units we find that it costs about $275 to care for each member. These figures have to do with the 1,000 people who clustered about the ends of the rainbow then. Since June, 1938, the group has been augmented by 124 newcomers. The report sounded so splendid, but now we know that we are not giving enough to keep these home members in plain bread and butter.



At the other end of the rainbow—trembling saints.

Making airplanes . . . a favored activity among the boys in the workshop at the Christian Orphans' Home at St. Louis, Missouri.

Social Security and Benevolence

As our bubble of pride bursts we turn to put the case before and seek light from a social worker who snaps us off with the comment, "Very understandable. When the social security program is fully established there will be no need for such homes."

We have not been trained to the intricacies of social programming, but a few things we know because we have mined them from the rock of experience. Moreover, at various times God has entrusted to our keeping and nurturing lives at both ends of the rainbow —baby faces, silver haloed faces of mothers, faces of wonder, faces of trust. We come up from the mine of human living to bear testimony that no matter what liberal provision the future may bring for its dependents of any age, there will never come a time when homes will not be necessary. "Needy old people and children," you say? Is the only need of this world that of money? of material comfort? The neediest people we know are those who, even with

abundance at times, have come to that childhood of age in which they are as dependent upon the ministries of Christian love as is the babe in the cradle.

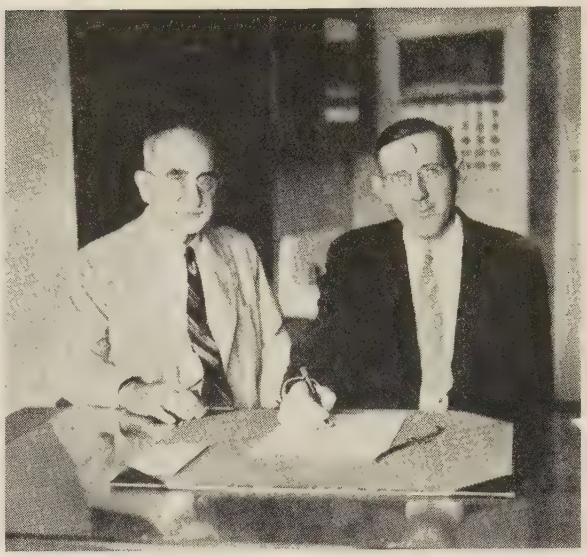
The Social Security Act will be a screen behind which many individuals and agencies will hide. The church cannot betray its heritage by even a thought of retrenchment. The imperative thing rather is to share our collective income to cover every need of our twelve families of young and old children, and then plan for an era of expansion in which new homes may be established where those who have the means to pay for physical comfort may add the intangibles of tender consideration. This will mean that more of us must give gifts out of our yearly incomes; still more must give gifts from our estates by writing into our will bequests for the N. B. A., or by taking out Annuity Bonds.

Parable of the Wistaria Vine

Once there was a certain householder who sought to beautify his little acre of existence. Each year he planted seed that under summer sun made lovely his garden plot. Now the householder was cumbered with many duties and little time was free for gardening, so it fell that now and then he would fail to plant the seed and in the year of no sowing there would be no harvest of bloom. Then said the householder, I will also plant me a wistaria vine, so that, if I forget, yet will there be beauty. Each year thereafter during all the days of the householder the wistaria vine did grow and bear many blossoms, and long years after the same householder had been laid among his fathers, its green and purple loveliness made glad the hearts of men. And the householder looking out from a casement of heaven, and seeing the rainbow with toddling children at one end, and trembling saints at the other, knew that some of the purple glory of the arc was the essence of his wistaria.

Primitive man and his modern descendant were both made in the image of God.

Here are some of the people in the offices of the National Benevolent Association at St. Louis. They protested when WORLD CALL asked to photograph them, insisting that all the important work is carried on in the twelve homes. Nevertheless others know that the work could not go on without these people in the office. Standing at the left is Mrs. Bess White Cochran, publicity director. Standing at the right is Miss Elizabeth Jameson, recording secretary. The others are, reading from the left, Miss Nellie Darnall, Miss Lee Holste, Miss Helen Ott and Mrs. Helen Butler.



Left, Lee Grant, attorney and treasurer of the N. B. A. Right, the man who is the executive head of the brotherhood's work of benevolence, J. Eric Carlson, general secretary of the N. B. A.

Highpoints of the Year in Benevolence

1,124 needy old people and children served in the twelve Benevolent Homes maintained by the National Benevolent Association.

$4,258.11 increase in offerings from the brotherhood.

$40,141.95 increase in gifts through bequests.

78 churches in "Front Line of Benevolence," giving $300 or more during the year, the amount necessary to sustain a life.

New building of Northwestern Christian Home for Aged near Portland Oregon, completed and occupied.

New sunroom added to Illinois Home for Aged in Jacksonville.

New swimming pool given to Juliette Fowler Home for Children in Dallas, Texas.

New cottage of adolescent boys erected at Christian Orphans' Home, St. Louis.

Blessed and blessing, the work of Benevolence has gone forward during the past year. With the help of all cooperating churches, the record stands revealed in facts and figures, but it is written more indelibly in the lives of over a thousand people whom the brotherhood has been privileged to serve through this ministry.

Buckner

Scenes in Denmark, the "Kingdom of Reason." Left: Mr. Svend Fisker, manager of Kolle Kolle farm near Copenhagen. With this farm 700 farmers of the neighborhood are associated, looking to it for advice on feeding, breeding, crop rotation, etc. Center: Grundtvig Memorial Church, Copenhagen. Right: Fish market, Copenhagen. Cooperatives play a large part in Danish fishery exports.

Ventures in Better Living

By ROSE WRIGHT*

SEE how they sing and dance! They may live in unspeakable poverty but they are happy that way. They're too ignorant to want anything better. If they had money they'd spend it for liquor instead of food. No wonder they're hungry all the time."

Have you ever heard words like this from the lips of supercilious standers-by? No doubt. But just now we're not thinking of our migrants, sharecroppers, or slum dwellers. No, we're voicing what was the sentiment of the well-meaning supercilious who lived in Denmark two generations ago. And they referred to the sorry lot of farm tenants that made up such a large part of their population. Slaves they were, really, bound by a system of villenage and socage-service which the government and landowners felt was necessary in dealing with such people.

These slaves did not know what freedom was, so it did not occur to them to fight for it. They had not reached that stage of civilization which demands that honor be upheld by bathing a country in the blood of the innocent. Poor, groping souls! It did occur to them that if they only scratched the landlord's soil the seeds would not grow very well and they would have more time to spend on their own crops. They found other simple ways like that, which at the expense of the landlord made their lot a bit more endurable. But still they were hungry.

Landowner and Slave Meet

Thus as long weary years trudged by, landowner and slave came closer and closer together in degradation and poverty because each then was working against the other. But they were alive. They were not dead on the battlefield. They had chances which the dead do not have. Chances to think. Chances to work and talk. Chances to profit from the efforts of those who eventually inevitably rise up to champion causes that are just.

And they did rise up—a Grundtvig here, a Bernstorff there, a Frederik VI, a Kristen Kold, but greatest of all, Grundtvig, the spiritual father of Denmark. He set the peasants singing songs of confidence, courage, and democracy. . . .

"And be we poor and lowly
Yet are we sons of kings
And higher than the eagle
Hope may spread its wings."

Songs and Schools and Democracy

No swords. Just songs—and schools. And the peasants rose as the eagles of which they sang so that today they are the best educated peasants in the world. These very peasants and sons of peasants have carried democracy into all the institutions of Denmark, and have made these the mirror of the interest of *all* the people. Thus today Denmark is the world's outstanding exhibit of a successful democracy made possible by the rising together of all people, culturally, economically, socially and politically. Measured by the well-being of her people Denmark is one of the wealthy countries of the world. There is electricity and a telephone in nearly every farm house and upon all the cooperative premises. Many rural homes have central heating and almost all have their wireless or radio sets.[1]

The Work of Bishop Gruntvig

Those of us who were members of the European Economic Seminar this past summer knew very little about Grundtvig when we reached Denmark, ashamed as we are now to admit it. But as we sat

* Miss Wright is national director of young people's work in the department of missionary education of The United Christian Missionary Society.

[1] *Denmark the Cooperative Way*, by Frederic C. Howe.

under the trees in a nook for outdoor classes at the International Folk School at Elsinore, we were told about him by the principal of that school, Peter Manniche. We were told of his spiritual leadership, for he was supremely a pastor; of his Christmas hymns and peasant songs, for he was a poet; of his ideas about schools, for he was an educator; of his interest in cooperatives, for he was a Christian economist. Folk schools were his principal interest. It was one of his convictions that youth is the best age for learning about life and citizenship, hence his folk schools for youth from the ages of 18 to 25. He insisted that these schools must be personal in their methods, with teaching ethical in its approach and adapted to the needs of the students.

An International Folk School

On the broad outlines laid down by Grundtvig, Peter Manniche began the first international folk school for youth. Other folk schools were for the youth of Denmark and aimed to educate them for better citizenship; but in the years following the World War, Peter Manniche, inspired by the idealism of a league of nations, the success of which would depend on intelligent world citizens, decided to begin an international folk school.

What humble beginnings—this school that since its birth in 1921 has ministered to the all-of-life development of over 5,000 young people! One room was sleeping and dining room and parlor. A door placed over two chairs served as a dining table. A metal worker was the cook and he had no cook book! The first foreigners to arrive, however, were from famine stricken Austria, and they were very enthusiastic about the food! From these beginnings the school has added buildings and gardens and has grown mightily in its service.

Philosophical Germans desiring to merge their personalities with movements and ideas; English, eager for knowledge of reality in order to control it; Canadians, Dutch, and Swiss, sturdy and dependable; Chinese, full of humor and broad sympathies; Czechs, spontaneous and sturdily persevering; Americans, idealistic and efficient; Norwegians, interested in results; Japanese, loyal to duty as they see it; and the Danes, eager to help and harmonize—all these last year made their contributions to community living in Peter Manniche's school. They learned that they could work, study, play and grow together in harmony and free democracy. They experienced in all ways that which the whole world must experience if there is to be harmony in the international orchestra.

Danish Cooperatives

Contrary to rather general impressions, the folk schools of Denmark do not have as a major aim the promotion of cooperatives. Cooperatives are not in the curriculum though the spirit of cooperation underlies all teaching, and it is very natural that the idealism of the folk schools should find practical expression in cooperatives of which there is a regular network in Denmark today. According to Hans Lund, "The farmer buys his goods at a cooperative store; he borrows money from a cooperative credit association; he obtains his seed from a cooperative seed supply, his fertilizers from the Danish cooperative manure association, his fodder through the cooperative fodder association, his cement from the cooperative cement works, his electricity from an electric company established on a cooperative basis; and when he wants to sell his produce he sends his milk to the cooperative dairy, his pigs to the cooperative slaughter house, his eggs to the Danish cooperative egg export, and his cattle to the Cooperative Agency for Cattle Export. He places his savings in the cooperative savings bank. From the cooperative breeding associations he is able to get information about the best breeding stocks; he gains his knowledge regarding the amount of milk each cow should yield from the control unions, and he has at his service the best and most up-to-date theories of agriculture brought to him through the consultants appointed by the agricultural unions. By joining such a comprehensive system of cooperation, he brings to his farm all the advantages of large scale farming."[2]

"Social Wonder" of the Time

It was Gladstone who called the cooperative movement the "greatest social wonder of the present time." The fact that in Denmark it was accomplished by the ordinary men of the people makes the wonder yet more remarkable. Farmers and small holders, elementary school teachers and artisans, have been the leaders in both the local societies and the large national associations.

We have spoken largely of the farmers. What of those who live in towns and cities? No one who has been to Copenhagen has any doubts as to the well-being of its inhabitants. What a beautiful city—clean, modern, sturdy, energetic, prosperous! Old age pensions for everyone at sixty-five! Sick benefit schemes that for $16.00 a year provide medical attention, hospitalization, most medicines and simple dentistry for a family of four (and the doctors get regular salaries!). Invalidity grants which amount to a third or over of one's regular earnings! Unemployment insurance made possible by the state and labor unions!

These are some of Denmark's ventures in better living as step by step her people have learned that the well-being of each is dependent on the well-being of all.

Chinese Cooperatives

The Chinese Industrial Cooperative Association, set up to promote and finance the establishment of industrial cooperatives in the war-torn interior of China, reports that at the end of its first year of operation between 1,200 and 1,500 cooperatives have been established and that 200,000 Chinese workers and their families are producing a very wide variety of goods in small, mobile, cooperatively owned and operated factories.

[2] *The Folk High Schools of Denmark*, by Begtrup.

Every Christian an Evangelist

By WILLARD M. WICKIZER*

THROUGH the League of One Hundred Thousand, which was so widely used throughout the brotherhood last year, the effort was made to enlist one hundred thousand men and women who would each pledge to do his best to win one person to Christ and the church before the end of the year. The League proved to be a great stimulus to evangelism in our churches and was a fine thing as far as it went—but it did not go far enough! It left 1,530,393 members of Christian churches in the United States and Canada unchallenged and unenrolled in an organized evangelistic endeavor.

In the FORWARD THE CHURCH program, which is the special evangelistic emphasis of the current missionary year, a much broader base is laid however. In this program the effort is not to enlist a limited number of Christians in special evangelistic endeavor but rather to challenge all professing Christians to recognize and assume their evangelistic responsibility. This challenge to all Christians to become evangelists is grounded in a three-fold imperative:

(1) The Christian needs to be an evangelist for his own sake.

(2) The Christian needs to be an evangelist for the sake of the church of which he is a part.

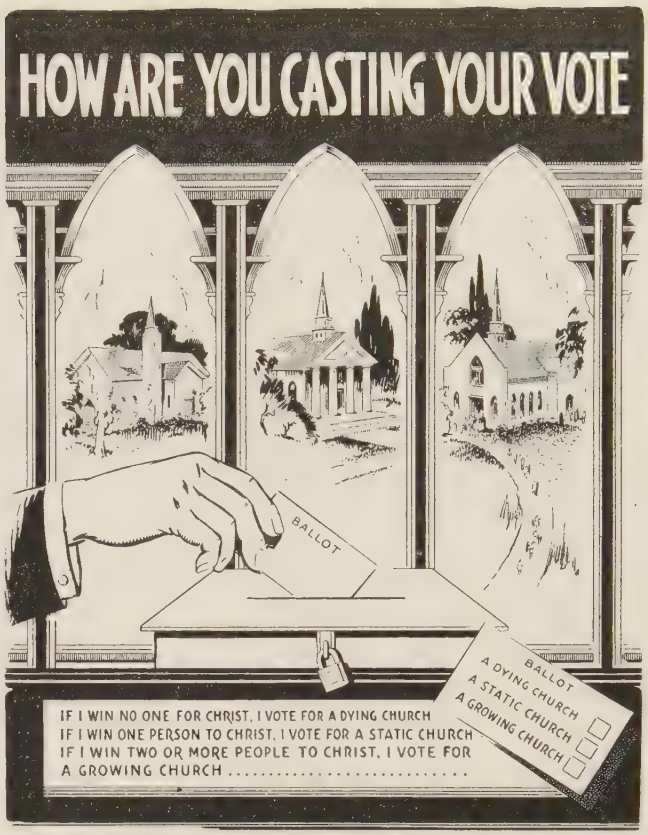
(3) The Christian needs to be an evangelist for the sake of the world in which he lives.

Christian revelation and human experience combine to witness to the fact that life and personality are molded not so much by what one possesses but by what one shares. Even redemption does not lie in the act of being loved, even though the lover is God himself. Redemption lies in the act of loving, in the capacity to love as God loves. Dr. Walter Horton has well said:

> But no man is truly redeemed until he becomes a redeemer—until he finds some object of devotion beyond himself, for the sake of which he is ready to forget himself. . . . Loving is infinitely superior to being loved as an agency of redemption.

Yes, "loving is infinitely superior to being loved as an agency of redemption," and it is for this reason that every Christian must become an evangelist—for the redemption of his own soul.

And for the sake of the church the Christian must become an evangelist. In each generation the church stands next door to extinction! If replacements do not come the church dies with the passing of the generation and its gracious ministry ceases. And ministers cannot keep the church alive. Nor can professional evangelists, nor missionaries, nor small groups of selected laymen. The church can thrive and prosper only as each professing Christian turns



evangelist! There is grim reality in the challenge of those words which lie at the heart of the FORWARD THE CHURCH program: "If I win no one to Christ I vote for a dying church. If I win one person to Christ I vote for a static church. If I win two or more people to Christ I vote for a growing church." For the sake of the future witness and ministry of the church, then, we must keep it alive and growing as every last member seeks to bring into its life and fellowship an ever increasing number of people.

And for the sake of the world! Does not the present chaotic world situation witness to the world's need of Christ? Does it not demonstrate beyond doubt how without him men live only a half life and finally perish by the violence of their own unrestrained passions and appetites? If there ever was a time in the long history of the world when it needed the witness of every Christian man and woman to the fact that the gospel is "the power of God unto salvation," both for individuals and for society, it is at the present instant.

As our churches approach the period lying between January 1 and Easter it is our earnest hope that they will diligently seek to lay upon the hearts of all Christians their duty and privilege of personally witnessing for Christ. Definite suggestions will be found in the FORWARD THE CHURCH materials as to how a local church can so challenge its entire membership to evangelistic activity. In addition, local initiative can be counted on to enrich the general suggestions offered. But first there must come to the church's leadership the realization that it is imperative that every Christian become an evangelist!

* Executive secretary, department of church development and evangelism for The United Christian Missionary Society.

Mrs. Margueritte Harmon Bro speaking at the World Call Luncheon. Mrs. O. S. Murphy, at right, gives evident approval.

The Table Top Convention

By J. BARBEE ROBERTSON *

THE camera fans have their table top photography. Seasoned convention-goers know that the "Table Top Convention" is the heart of every International Convention. Viewed statistically, the figures are overpowering. Some 6,623 plates were served for the Table Top sessions, not including the "twin bill" sessions with the single exception of Tuesday morning. The average was more than two meals per registered delegate. It would be interesting to know if any person other than the writer attended all sessions.

The problem of tickets and seating calls for special attention. The first noon 125 tickets had been sold in advance and a like number of reservations made. Yet 272 persons sat down to lunch with Christian Unity. The laymen promptly prepared for 500 for the next evening, and 376 sat down for the banquet. In too many cases those who bought tickets at the door got the choice seats. Though these inconveniences did not detract from the programs, the situation is one which calls for a carefully planned uniform policy.

* Minister at Mexico, Missouri, and convention photographer for WORLD CALL.

U. C. M. S. Breakfast

The first breakfast—that of the U. C. M. S. family—opened with humor by Pres. Robert M. Hopkins, a good omen for all the sessions. Aware of the southern hospitality, and in the spirit of a southern gentleman wishing to acknowledge the graciousness of our Richmond host chairman, Dr. Hopkins started out on his world famous greeting but in a moment of *absence d' esprit* gave it a new ending—"Now aren't we all having a great time here in *Burnham?*" The music for this session was brought by a girl's quartet from Southern Christian Institute. Miss Rose Wright gave an excellent report on the Amsterdam Youth Conference, both factual and interpretative of its aims and accomplishments. Editor George Walker Buckner, Jr., gave a pithy summary of the Madras Conference. He gave it more significance, if that is possible, in the light of world events in the past few months. He made of Madras a thing of growing importance. It was generally agreed that Virgil A. Sly made for himself a new and high place as a speaker. He is changing our modes of thought to new and striking ways of seeing and speaking about our world program. The least church member can understand a world work in terms of 2,223 people serving as our personal representatives. The youngest church member sees a new point when he knows the money cost is $2.00 per minute to keep the precious and vital things of our work well cared for.

Unity Luncheon

Urbanity and ecumenicity raised their matchless twin peaks in the Christian Unity Luncheon as Edgar DeWitt Jones presided. After a brief greeting from H. Paul Douglass, editor of *Christendom,* came Dr. C. C. Morrison—and in rare form. In football vernacular, he made "a touchdown from kickoff." The net result of the program was to leave the hearers daring to desire Christian Unity for an entire Christendom.

Peace Fellowship

The Disciples Peace Fellowship dinner revealed that the present state of war in the world had not in the slightest measure weakened the determination for a world at peace. Roswell P. Barnes of the Federal Council was the guest speaker. His address was centered around a human interest story, a moving interpretation of the possibilities of Christ and peace for many nations as typified by individuals of various nationalities gathered together in a Polish train. It was in the manner of "Victoria, 4:30." One could truly hope that this spirit might become real for the nations as well as for their representatives in that handful of passengers in the train compartment.

Home Missions

The Saturday breakfast, first of three missionary breakfasts, though representing all of Home Missions and Institutions, served as an official launching of the project for the much needed boys' dormitory at Southern Christian Institute. By applying a method taken over from Virgil Sly, we discover that if the brotherhood should add one cent per minute for the coming year, the whole thing would become a reality. Surely we can do it, and in addition lift our giving through Unified Promotion by 20 cents a minute, and keep John Newman busy in Louisiana and all the others at work in their respective fields.

Right: Indian group at Missionary Breakfast. Mrs. D. A. McGavran, Mr. and Mrs. Kenneth Potee, S. M. Masih, Mrs. K. W. Bonham.

Left: Dr. Royal J. Dye presiding at a Missionary Breakfast. Before him are Dr. Hagman, Alex. Paul, R. M. Hopkins and the McGavrans.

Lexington Colleges

The Transylvania and the College of the Bible Banquet was presided over by Prof. George Moore as "integrator." Presidents Raymond McLain of Transylvania and Stephen J. Corey of the College of the Bible were at the head table and were presented. Both are new in their present tasks since the last convention. The emphasis for the coming year on the thirteen acre bluegrass campus that cares for both institutions is the 75th anniversary celebration for the College of the Bible. From the reports of Frank Gardner, one can well believe that the celebration next June will become a "victory celebration."

Laymen's Banquet

The Laymen's Banquet was ably handled by Harry Hines of Texas, quietly backed by other Texas laymen, and E. S. Jouett of Louisville. The speaker was the newest U. S. Senator, A. B. (Happy) Chandler, until recently the governor of Kentucky. He won his audience quickly by his statement that new Senators were to be seen and not heard in Washington and that the speech he wanted to make in Washington he was now going to make to the laymen in Richmond. His capacity for remembering names and old friends was amazing to those who had never known "Happy" Chandler personally. He left no uncertainty on one point—he would never vote to send American boys to battle on European soil again. The program came to a dramatic close as "Dick" Shepherd, the singing mayor from Texas, sang a patriotic solo, unaccompanied.

Sunday Missionary Breakfast

The Sunday Missionary Breakfast was scheduled half an hour later on account of the Sunrise Service. It was good to have S. Guy Inman and Emory Ross back among their own and both in the same session and to hear Dr. Ross speak for Latin America. Dr. Dye was in top form. With his first love Africa—and the Sly technique of making figures real —he was soon lost between three tons of tumors in four years as the hospital record in Africa, and the fact that out there all native bottle-fed babies seem to die. The peak of enthusiasm for missions was reached in the presentation of four young people, all trained in medical service and now under appointment to Africa: Miss Allison L. Jamieson, Dr. A. G. Henderson, and Drs. Howard and Marjorie Horner. As the Horners were presented one spell-bound table group murmured almost in unison, "Dr. and Mrs. Dye, forty years later."

Education Breakfast

The Division of Education breakfast in recent years has tended toward a family breakfast of staff workers, with a sprinkling of Bible school teachers and workers from the local churches. The Monday morning breakfast followed this plan. A larger service could be rendered educational work in the local churches if the splendid programs of these breakfasts could be made available to groups as large as those attending missionary breakfasts. Perhaps the larger group is in mind but the education workers have been too modest in their promotion and sales department!

World Call Luncheon

The World Call Luncheon this year sold every available seat—as usual. Eight hundred seventeen were served and more than 900 heard the program, apart from those who listened in over the radio. The attendance each year varies only because of the varying space available in the largest banquet halls of each convention city. The play-pageant-spectacle type of program used in other years was passed by for an address by Margueritte Harmon Bro. Intellect—all too often prosaic—becomes scintillant when Margueritte Bro speaks, as she did on "Who Makes Up Your Mind?" Many minds went away made up—Mrs. Bro's way! The new World Call National Secretary, Mrs. O. S. Murphy, was responsible for the luncheon this year. It was her first presentation at an International Convention. She was as good to look at as her program was to take. One had the feeling that the work of L. Madge Smith had passed to competent hands. At the suggestion of the editor the gathering wired a message of affectionate greeting to Mrs. Smith at Oelwein, Iowa.

All College

The All College Banquet was an occasion so delightful that it needs to become a convention habit. Many of our leaders, both men and women, have graduated from two or more of our institutions. The All College Banquet solves their problems, without creating any for the alumni of one school. Dr. Halford Luccock of the Yale Divinity faculty was the guest speaker. His genius is a rare blend of sparkling humor and keen incisive thinking. Intensively stimulating was his "Mile Ahead Thinking."

At Laymen's dinner: Harry Hines, Sen. A. B. (Happy) Chandler and E. S. Jouett.

Ministers' Breakfast

The Ministers' Breakfast brought us Dean Willard Sperry of Harvard Divinity School, with the laurels of his "Yale Lectures on Preaching" thick upon him. Hundreds of his listeners could say to this author in all honesty that they had read and re-read his book "We Prophesy in Part." Dean Sperry is a distinguished example of the modern prophets. His humility and simplicity left a deep imprint on the preachers. "We need to prepare for wider horizons and deepen the resources of our own personal living." The granting of the accolade at these breakfasts was resumed this year, and the *maitre d' hotel* was presented as the best ever. Most breakfasters felt that the all-time top honors should have gone to the ebony hued head waiter—proud that he is a Baptist minister, but not too proud to work, and agreeing readily that his waiters are the best in America. When his little hand bell tinkled the army of waiters moved with the precision of West Pointers.

Ministers' Wives Breakfast

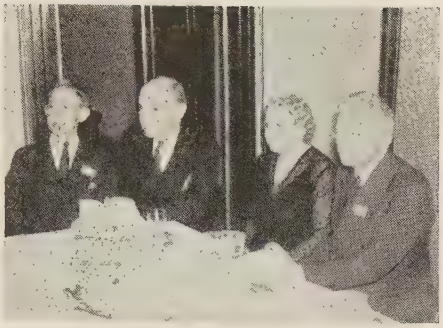
The Ministers' Wives Breakfast was a time of recognition of the Royal Family of Discipledom, the Walter M. Whites.

LEFT

At Unity luncheon, from left: Paul Douglas, Edgar DeWitt Jones, A. W. Fortune and Roger T. Noooe, convention persident.

RIGHT

Home Missions group at breakfast, from left: W. M. Wickizer, Dale Ellis, E. R. Vaughn of Livingston and Rose Hart Dale of Hazel Green.



At the Sunday Missionary breakfast. From left: S. G. Inman, Emory Ross, Miss Lela Taylor and C. M. Yocum.

Twenty-five years ago at Atlanta, Mrs. White organized a group of 15 ministers' wives to make the start of the present nation wide membership. In honor of this special silver anniversary, one of the several versatile daughters of the household, now a minister's wife, had been elected president for this year. Adele, now Mrs. John Paul Pack, presided over a splendid program. The slogan for the occasion was expressive of the wifely attitude, "Not Silver but Service." Tiny carpet sweepers and other domestic implements were at the plates along with a copy of Mrs. Clifford Weaver's *Canticles of a Minister's Wife*. The closing address, splendidly given and enthusiastically received, was by the convention registrar, Mrs. Elmer Ward Cole.

Benevolence Luncheon

The National Benevolent Association luncheon found R. H. Miller of National City Church in his usual good form as presiding officer. The speaker was Miss Louisa Fitzsimmons, a regional director of the National Security Board. There was a certain satisfaction in being reminded by such a representative that the church has pioneered in the March of Mercy and continues as a superior example of how such work can be done with efficiency and yet with a sense of personal love and care to every member of the household.

Yale Dinner

The fifth annual Yale dinner brought together about 75 persons, despite the late date in the convention schedule. The presiding chairman was George Oliver Taylor. Those present included the presidents of Butler and Bethany, many ministers and educators, and a student now in residence at Yale. Maurice Fogle of St. Louis is the newly elected president of the group with Prof. Ross Griffeth of Butler continuing as secretary.

Wednesday Breakfast

The Wednesday Missionary Breakfast featured India, China, Japan and the Philippine Islands. The difficulties today in China should challenge the churches to match the heroism of the missionaries. Out of the dark hours great new opportunities are coming for the church and its Christ. Nor can we forget the Philippines, where the native workers are doing so glorious a work with the limited resources since our large scale economic withdrawal. In this day when some nations have lined up as definitely anti-Christian, what dramatic possibilities are ours in India where new millions seem just ready to leave their old ways and follow the Christ. Hundreds came away from this breakfast deeply moved by the appearance of the modern madonna and child—Mrs. Don McGavran and eight weeks old Patricia. Many accepted the silent challenge of this mother and babe to do greater things for India.

Women's Luncheon

The Women's Fellowship Luncheon has moved out from a smaller circle of women's organizations to include the whole womanhood of the church. It was the last official session of the Table Top Convention, but very largely attended. Interest was added by the fact that the presiding officer, Mrs. H. B. McCormick, was the convention's very new "First Lady" by virtue of her husband's election the previous evening as the president for next year. The honor guest, Muriel Lester of England, was busy autographing copies of her books on which the convention bookstalls reported "sell outs." It was widely observed that Miss Lester's Richmond appearances were just like having a prophet step from the pages of the Old Testament, or one of the first century Christians bearing testimony to the power of Christ to bring peace and order to a dismayed world.

Don't Be Fooled!

By DEVERE AND MARIE H. ALLEN *

BEWILDERMENT—no other word quite so adequately describes public opinion throughout most of the world as we slide into our newest large-scale war. Bewilderment not so much because of fundamental ideas or of deep-lying emotions, certain to be rendered sharper as the fighting grows more intense. But bewilderment because the present war from its first hour has exceeded anything hitherto known in human history for the severity of censorship and the deliberately-fostered lack of information; and bewilderment, too, because for weeks and even months in advance of the conflict, information had been suppressed or warped in the totalitarian countries completely, and in the countries lined up against authoritarianism almost as much.

Perhaps the most discouraging thing discernible anywhere is the pathetic fact that thousands of otherwise intelligent persons go through critical situations completely unaware of the world about them. Here in Brussels, where we have established the headquarters of the Nofrontier News Service, Americans, Britons, Irish, Scandinavians and men and women of various other nationalities have stopped midway in panic-stricken flight from the war zones on their way to more familiar scenes. Pathetic are they, often, for the bitter circumstances of their flight; but pathetic in another sense, for a large percentage of them hardly knew what had been taking place for weeks before September 1. Some of them had traveled thousands of miles through countries now at war but had not discussed political conditions with anyone and had not read a newspaper in any language since last spring.

But had these thousands wished to find the facts, they would have had their work cut out. "Ye shall know the truth and the truth shall make you free," is a preachment that has long since been anathema to politicians and the press. Most of our really good newspaper correspondents from America are sincere, well-informed, hard-working and resourceful writers. Many of them, it is true, have been led by high fees from broadcasting corporations and by the very na-

* Editors of the Nofrontier News Service, now located in Brussels, Belgium.

ture of their trade, to let their histrionic impulses run riot in the face of growing tensity. But given a thousand perfect correspondents equipped with everything that could be needed for the discovery of truth: the picture they would have to paint of current happenings would be surrealistic, all the same.

Silence, the foreign offices believe, will win the war. They will soon learn better, for nothing is so devastating to the friendliness of neutral nations or the morale of war-shocked populations, as distrust of all the news they hear. And when the impression is steadfastly built up day after day that all the important happenings are known only to a few at the top, the result in the minds of the masses is unwholesome from everybody's point of view.

War-time exigencies, for example, led the official British radio broadcasters, and one of the big French semi-official press agencies, alike to suppress portions of President Roosevelt's radio talk on American neutrality. That striking final sentence, which we heard here toward the early morning hours with our own ears, about the hope that there would be no black-out of peace in America, has not yet been heard by more than a handful of European individuals.

By a thousand, thousand examples, the tendentious character of pre-war publishing and reporting, could be shown. Sometimes the distortion is important, sometimes it is minor but even then revealing.

One of America's well-known columnists, who has been a persistent campaigner for war if need be to defeat Hitlerism, but who has done very little to promote the important underlying economic changes which might give a basis for a peaceful Europe, had this to say, weeks ago: "Since the Axis Powers are more or less sure of American intervention in a coming war, Hitler therefore is trying to sell Americans the thought that the United States in a European war would primarily serve British imperialist interests." You get the idea—anyone striving to keep America out of participation in the war is virtually doing Hitler's job. There will be more and more of this "reasoning" in the United States in days ahead, and thoughtful people will have to be on guard.

For many weeks before the war, the servile French press had published only what the government desired. The Paris satirical newspaper, *Le Canard Enchaîné,* with its usual rapier-like wit, ran a cartoon during the ministerial scandal that the war has now erased, depicting two friends in conversation. One of them says "Have you any news about the scandal?" The other replies, "No. I can't read English." True, the English press had commented on the affairs, if very sketchily, but typical Frenchmen never heard of it.

The London *Times,* conservative and influential organ of the British upper classes, refused last summer to print letters from prominent British publicists, and national figures, pointing out how they had been misrepresented in its columns. The same paper, in reporting the proceedings at Teacher's College, New York, of the Congress on Education for Democracy, ignored the fact that speakers held different points of view on the role of the United States in a general war, and printed only the addresses of the British spokesmen. Such a distinguished figure as Dr. Charles A. Beard, who is known to hold dissenting views on such questions as those discussed by the British speakers, received not one line in this great British paper.

In France, certain corps of correspondents from neutral countries have gone so far as to offer their services to the French government *en masse,* to give their talents for what must clearly be official propaganda.

Whatever Americans may think about involvement in the war, whatever they may feel about staying out of war and yet shipping munitions to France and Britain, it seems reasonably clear that the more than 70 per cent who, in a poll of the Institute of Public Opinion, stated it would be their judgment that America would be dragged in, did so in full knowledge of the attitudes taken in the past by their President and their Secretary of State. Certainly it was a view of what might happen, not a wish. Vast sections of the European press in the countries now arrayed against Germany systematically distorted this poll, however, so that millions of Europeans are convinced that the American people want soon to enter the war.

But Americans need not look across the water for examples of the danger to which they are exposed. Remember the stories that came over the radio and through the American newspapers, last spring, about the overwhelming preponderance of the German air fleet? Remember that Lindbergh was supposed to have testified that the United States was vulnerable in the face of possible air raids from abroad? Remember the bitter attacks made in numerous circles in Washington and in the press, on Americans who disputed the fantastic figures that were being used, and who said that through a combination of technics and geography America was comparatively secure against aerial bombardment? Remember, too, though it was more or less buried in the inside pages and scarcely at all put over the air, that at long last, Lindbergh himself found it necessary to tell a group of Congressmen that the United States was in no danger of attacks by the air from abroad? Yet the fanfare had done its work, which was to prepare American public opinion for enormous aircraft appropriations, ostensibly to build a mammoth air fleet to make America safe from the air fleet she herself had built up, first of all, by export of motors and sale of licenses, in Hitler's Germany.

But the most careful mediums of information cannot do it all. It will behoove everyone who cares for truth to be perpetually on the alert, not against honest opinions or emotions, but against the over-powering impact of what was admirably called by a British writer on the eve of war—"Hashish administered to make you feel happy about killing people who have got into the hands of the wrong party organizers."

Group Movements and Christianity

Second of a Series of Three Articles on "Christianity in India's Life"

By D. A. McGAVRAN*

IT was a Palestinian "group movement" which launched the Christian church on its world changing career. To use Indian terms, there lived throughout the Roman world a caste of people called Jews. In that caste there started spreading a conviction that "Jesus is the Messiah, the Revelation of God." Christian groups multiplied. The movement grew enormously—from 3,000 to 20,000 in a few weeks, with "multitudes" being added to the church in every chapter, and whole villages being converted in a single day. The faith spread rapidly across the Roman world. It achieved great numbers within the Jewish community before it over-leaped the barriers and began to take in other castes.

Essentially this same kind of a group movement is creating mighty churches in India. In dozens of places the following pattern is clearly traceable. In some caste, prepared by God to be the seed bed of his church, a man is converted. The man keeps close to his unconverted caste people and induces a group of them to stand for Christ with him. They do not leave their villages no matter how fierce the Hindu persecution. They continue their ancestral occupations. They learn Christian fundamentals from the Bible. They become habituated to the worship—often the daily worship—of God. Their lives change. Their relatives visit them, note the changed life. Amongst the relatives Christ is preached. Through the years groups of relatives turn to Christianity as the true way. The movement sweeps on. Churches are established. Schools are built. The community comes to have many literate men and women in it. A ministry is trained. Church houses are built. Evil customs are abandoned. The whole tone of life is changed, moved on to a higher plane. Other castes note the corporate witness of the changed community and begin to long for the same transforming religion. They, too, begin to follow the Lord of life.

That in outline is what has happened in many fields all across India. In Burma at the extreme eastern boundary of India, starting from a converted ex-convict named Ko Tha Byu and extending during the first twenty years into a group movement affecting 2,000 people of the Karen tribe, the church has now come to number 300,000 from the Karen and allied tribes. This has been very largely a Baptist movement. The Lutherans entered Chhota Nagpur, a territory 300 miles northwest of Calcutta, in 1847. During the first ten years five families of Uraons as a unit were converted. Other Uraon groups were immediately deeply interested and were eventually converted. Tribal life was preserved intact as the gospel grew with power. After achieving strength amongst the Uraons, the church started to grow amongst the Munda caste. By 1914 there were 80,000 Uraon and Munda Christians under the leadership of the German Lutheran missionaries. In that year Britain sent all Germans back to Germany. The church had to flounder along with an untrained leadership. Nevertheless the church reorganized itself as an autonomous church, met severe Roman Catholic opposition and continued to grow. In 1934 it numbered 135,000 souls. The Episcopal Church in the extreme south of India, working amongst a caste of people called Pariahs—upon whom Hinduism has laid a very cruel hand—has built up a church of over 100,000 people which is marked by a transformation of character and a delight in the worship of God.

Similarly, the Methodists, the English Wesleyans, the Welsh Calvinists, the United Presbyterians, and many others have nurtured group movements resulting in large, indigenous churches, whose church houses now dot hundreds, indeed thousands of villages.

Of recent years this group approach to Christ has been more striking than it ever was before. To begin with it has been vindicated before the tribunal of Christian judgment. A few years ago group movements, sometimes called mass movements, were felt by some to be a questionable way of Christianization. Under the leading of God, the National Christian Council appointed a commission to study group movements all over India and to bring back a report. When the study was completed, such a wealth of testimony as to the validity of group or mass movements was assembled as to remove the doubt which had honestly existed in the minds of some earnest Christian leaders, both Indian and missionary. Group movements have become intellectually respectable. They have been seen to be "Christ's way to India's heart."

In the second place, major group movements have grown at an increased pace all across India. New group movements have started in formerly unproductive territory. The restlessness amongst the Untouchables, evidenced in the vigorous forthright campaign of a man like Dr. Ambedkar, is accelerating the rate of growth. The resources of many missions are being strained to the breaking point.

In the third place, where the church has achieved power amongst the lower castes, and is thoroughly evangelistic, the miracle of transformed life is exercising irresistable attraction amongst the people of

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In this village near Guntur, India, the people of the weaver caste are building a new and adequate church building. Strong churches are located in many of the surrounding villages.

the upper castes. This is happening in a small way all over India in a dozen places; but its great embodiment is found in North Madras where fifty castes now have well-defined group movements in them. Probably a hundred thousand upper caste people have by now—November, 1939—accepted the Lord Jesus Christ as their Saviour. The most important book to read in this connection is *Christ's Way to India's Heart* by Bishop Pickett.†

It thus becomes quite evident that the future of Christianity in India depends largely upon the ability of Indian Christians, missionaries and mission boards to profit by the use of the "group approach." The ultimate success of any mission will be gauged by the extent to which it has been able to induce and nurture such a movement—the principal way in which an enduring church has come into being anywhere. The time is coming when a foreign mission existing in India alongside of a small Indian church composed largely of the employees of the mission or the missionaries will come under grave suspicion. But the foreign mission which is recognized by a church of a quarter of a million voting Indians as a friend from across the seas will be in a very different and a privileged position.

The church resulting from the preparatory approach, described in the preceding article, small in numbers, heterogenous in character, economically dependent on the mission, will probably not survive. But the church resulting from the group approach, great in numbers, and spread throughout five thousand villages, consisting at the outset of one caste and accustomed to earning its own livelihood entirely independent of the mission, will probably survive.

Not only so, but the group movement creates a church in vital organic relation with its non-Christian relatives. Thus the gospel can spread within the caste much more readily than within the isolated church created by the preparatory approach, which, essential as it is as a first step, must in course of time be superceded by the group approach.

One ventures to say that whenever the church in India really grows greatly, whenever it partakes of Pentecost, it will grow in apostolic fashion. Not only will it manifest spiritual power, not only will "multitudes" declare their faith, but it will achieve strength in one stratum of society, one caste, before it spreads to the next. It will be a group movement. It will lead individual men and women to make interlocking and mutually dependent decisions to follow Christ. It will declare that becoming Christian is a matter with profound social implications—that it means that the *community* will *Christianize* its group life, that they will give up drink, cease marrying their girls before puberty, outlaw polygamy, establish education as a goal to be sought by all, rejoice in the worship of God and the study of the Bible, and will, in short, become a *Christian* church. Group movements are the way in which India will come to Christ.

† Available through the Department of Missionary Literature of The United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

One-Half?

EVERY hour of every day somewhere the church is preaching, teaching, healing, serving or building. This twenty-four hour service every day around the world has grown remarkably. As our people became aware of great human needs, there came into being organizations to administer such great causes as state missions, home missions, foreign missions, church extension, ministerial relief, religious education, Christian unity, temperance, social welfare, colleges and higher education. These causes, with the administrating organizations, were established by the churches to meet definite, specific needs existing in the life of the church as it faced its task in the community, the state, the nation and the world. The needs that called them forth have multiplied with the growth of national life and the strain and stress of modern civilization.

On July 1 our brotherhood was challenged by a goal of $1,051,200 for the support of these causes. To enable our people to see this goal in terms of the life that it supports, it was urged that churches, organizations and individuals personalize their giving by assuming the support of the work for a definite period of time. It was discovered that this total task could be undergirded at the cost of $2.00 per minute, $120 per hour, $2,880 per day.

One-half of the work of the year will be completed December 31. One-half of the budgets will have been expended. This makes it imperative that one-half of the year's offerings be received by December 31. Such an accomplishment depends upon each church, Sunday school, missionary organization, C. E. Society, remitting one-half of its goal of advance for the year. This is made more urgent because of the war situation. Here is an opportunity to live up to the faith we profess.

Poor Religion and Great Religion

By JACK FINEGAN*

UNTIL now, at any rate, almost everyone everywhere has been religious. When Lewis Browne drew a sketch map of the world to illustrate his book, *This Believing World,* and marked on each continent and island the religions dominant there, there was only one area of all the earth where there was no religion to be indicated. That was North Greenland, and there he wrote, "There is no religion in this region because there are no inhabitants." Archaeologists penetrating the dimmest past find but a few fragmentary remains, a shattered skull, a crude drawing scratched on the wall of a cave, a few buried implements, but among these things are clear enough evidences of religion that they write chapters on the religion of prehistoric man. Almost always and everywhere men have been religious.

It seems probable, moreover, despite official atheism and unofficial philosophies of secularism and irreligion, that in the private lives of most people there will long continue to be religion. Thus the story is told of a Russian girl who took a government examination. After it was over she feared that she might have failed, and worried particularly over one question: "What is the inscription on the Sarmian wall?" She had written down the answer, "Religion is the opiate of the people." So she walked seven miles from Leningrad to the Sarmian wall to make sure. Yes, there it was, "Religion is the opiate of the people." Falling upon her knees, she crossed herself and said, "Thank God!"

It is, therefore, usually not a question of religion or no religion, but of what kind of religion, of the difference between poor religion and great religion.

Marks of Poor Religion—Polytheism

There are at least three marks of poor religion. The first is polytheism, the worship of many gods. Professor Robert W. Rogers listed from one Babylonian tablet the names, with some duplications, of over 60 gods and goddesses. The early Romans recognized a limitless crowd of spirits, each of whom presided over some aspect of life, in accord with their detailed division of labor scheme. Hinduism is so formless and all-inclusive that while it gropes after Brahman, the ultimate, impersonal All, it has for practical purposes hundreds and hundreds of gods, goddesses, demons and sacred objects.

Even so, Dr. Harry Emerson Fosdick has preached on "The Contemporary Prevalence of Polytheism," insisting that if a man's god is what he really cares about and belongs to, then many today worship Bacchus, the god of drink; Venus, the goddess of love; Mars, the god of war; Mercury, the god of slick and crafty dealing in diplomacy and commerce; Apollo, the god of physical beauty; Minerva, the goddess of wisdom; or even Narcissus, who fell in love with his own reflection in a fountain.

Polytheism is poor religion because it means scattered loyalty, split personality and staggering behavior. Thus Elijah cried to the Israelites who were trying to believe both in Jehovah and in Baal, "How long go ye limping between the two sides?" It also means ultimate uncertainty, for perhaps there is some other power greater than the one now served. The Athenians had filled their city with idols, yet were afraid that even so some power was neglected, hence erected also an altar "To An Unknown God."

Idolatry

Idolatry is the second mark of poor religion. Consider some actual idols! Kali is depicted as a cruel woman, dancing with devilish glee on the body of her husband, and holding aloft a human head she had cut off. Her tongue protrudes, and on it must be spattered blood to satisfy her. That is Mother Kali, to whom women all over India cry out as their hope in distress and suffering. Other idols may have several heads, 100 arms, extra eyes, animal heads, grotesque features, and be of gigantic size. The priests must waken them in the morning, bathe them, paint their faces, dress them, burn incense and wave lights before them, present them with flowers, drinking water and food. Whereas India exaggerated and made grotesque in order to symbolize divinity, Greece represented the gods as human beings, whom the art of a Phidias might make very beautiful. Nevertheless, they were the same figures as in Homer and Hesiod, of whom Xenophanes cuttingly had remarked, "Homer and Hesiod ascribed to the gods all things that among men are a shame and reproach—to steal, and to commit adultery, and to deceive."

With all possible recognition that some may regard idols as only symbols, idolatry must be called poor religion because it offers an inadequate object of worship. At best it gives a sadly blurred picture of God, even as a primary teacher told me of a child's picture of a cow—it was an oblong blur, colored red. Idolatry's picture of God is blurred and unworthy.

Idolatry, too, must be recognized to be a modern thing, whose stamp is upon the humanism which attempts to satisfy man's longing for God by "speaking of man in a loud voice," and upon the materialism which finds the universe only a great machine.

Superstition

The third mark of poor religion is superstition. It has been said that of the three religions of the Chinese, Confucionism makes plain their duty, Mahayana Buddhism introduces the many spiritual beings, including Amida and Kwan-yin, and Taoism ministers to their superstitious fears. Sadly enough, the area of superstitious fear has always been large and had many exploiters. This Taoism of the priests and people is far enough from the quiet teaching of Lao-tse on imitating the Tao or "Way" of the universe, but it

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only illustrates how easily religion can fall to the poorest level. E. D. Soper has described it thus: "It is magic run mad. Soothsaying in every imaginable form, by the almanac and combinations of lines, by magical religious ceremonies, incantations, and what not, is carried on by a priesthood which has become skillful in working on the superstitious fears of the people and by so doing keeping them in subjection and terror." It has made China's streets crooked, for evil spirits move in straight lines and can be stopped by a wall. It delays burials until the proper time and site can be determined by "wind and water" doctors. It even affects the American advertising man in China, as Carl Crow tells us in *Four Hundred Million Customers*. When Mr. Crow moved into a new office, the Chinese staff insisted that an "engineer of psychic influences" go over the office and its arrangements with compass and foot-rule in order that all be lined up aright, in harmony with the spiritual forces and to avoid the influence of evil spirits. Again when one of their advertising signs near a village was blamed for much ill-luck which befell the village, the geomancer recommended its removal, but finally the evil spirits were frightened away by shooting off twenty dollars' worth of firecrackers.

Superstition is poor religion because it is based on ignorance, fear and selfishness. It blames upon God that for which we ourselves are responsible. In a pungent verse Rudyard Kipling described such "Primitive Theology":

> I ate my fill of a whale that died
> And stranded after a month at sea . . .
> There is a pain in my inside!
> Why have the gods afflicted me?

We take the curve at too high speed, and then attribute the accident to the will of God. We allow death in the slums because of poverty and lack of medical attention and then refer to inscrutable Providence. We fling our nations into war by greed and hate, and then ask if God has deserted us? Superstition is essentially selfish. It never rises above the level of magic. We seek what we can get out of it.

Marks of Christianity

After the foregoing analysis, the marks of Christianity as great religion appear clearly. It believes in one God. This is monotheism rather than polytheism. This tremendous faith came first through the prophets and was made more living and loving than ever by Jesus Christ. Because of this prophetic faith in the one God, Judah did not perish. Northern Israel did perish, swallowed up in the paganism of Assyria. Judah likewise was carried into captivity in a foreign land, surrounded by other gods and worship, apparently abandoned. Mighty armies tramped past, gigantic buildings expressed great national wealth, upon the city walls of Babylon four chariots could drive abreast. But the prophets were not afraid. They knew the Lord, the one Ruler of all nations. "Behold, the nations are as a drop of a bucket." Judah is being punished for its sins. Having received double from the Lord's hand, the word comes, "Comfort ye, comfort ye my people, saith your God." The rising king, Cyrus of the Medes and Persians, is but the Lord's anointed to do his will. "He shall let my exiles go free." The universal goal of history comes into view: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else. By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." A universal God, a universal religion—this is the goal of history and the height of the religion of the prophets.

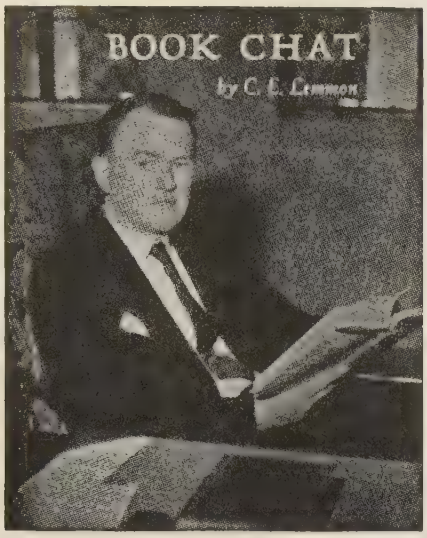
But Christianity is also great religion because it gives us Jesus Christ as the image of God. How sad it is when religion offers only grotesque images which pull men down lower than themselves. How equally unfortunate it is if religion remains but intangible speculation. Christianity offers what has appeared in history, the real and radiant personality of Jesus, in whom is seen perfect love and holiness. It proclaims "the glory of Christ, who is the image of God."

And Christianity is great religion because it insists on both intelligence and love. The black night of superstition makes men slaves. In our gospel it is said: "No longer do I call you bondservants; for the bondservant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you." And again, "Perfect love casteth out fear." This is the victory over superstition.

Cannot Wave Missions Aside

Therefore it will not do to wave aside the missionary enterprise with the question, "Do not they have their own religions?" They do. The history of the world is a pageant of religions. But while animism suggested a spiritual environment, it left a pall of fear. Egyptian religion hungered for immortality, but to the end was bound to the worship of animals. Babylonian and Assyrian religion worshiped the great powers of nature, but sank constantly into divination and astrology. Zoroastrianism introduced the ethical, but never learned aught but sternness. Hinduism was highly philosophical but fatally nonethical. Buddhism offered a philosophy of escape from suffering, but it was beyond the comprehension of the masses until for them it was "bedizened with idols and made colorful with myths." Confucianism taught filial piety and social duty, but in a way that never went beyond the dignified, the cautious and the circumspect. Shintoism embodied the spirit of patriotism with the advantages and faults thereof. Mohammedanism believed in the power of God but blighted life with fatalism and sensuality.

Jesus Christ came not to destroy anything that was good in all of this, but to fulfill. Why did the world which was full already of religions, accept Christianity? Why must the future belong to it? Because, as S. Angus said in concluding his study of early Christianity and its environment, "Christianity was the synthesis of and the authority for the truths proclaimed by all systems. . . . Christianity gave what the world most needed—the driving power of personality."



Restless Caravan

DURING the first week in October the Kansas City papers were pushing war news and local politics off the front page to make room for the celebrations of the seventieth birthday of Dr. Burris Jenkins and another anniversary of his pastorate at the Community Church (Linwood Boulevard Christian). People were also talking about his new book, an autobiography, *Where My Caravan Has Rested.*

We took up the book with anticipation and were not disappointed, for it is interesting, inspiring and vivid. The Caravan has rested in many places and always moved among people attracted by and to the main traveler. There was his childhood in Kansas City with his father, the Laughing Andy Jenkins and his mother, Sarah, his public school days, and his decision to attend Bethany College. Old Bethany is described with affection and humor; and his companions, Earl Wilfley (called Carl Winifred), Ed Lovell, now president of Rice Institute, held a large place in college life. The disciplines of speech and writing were much emphasized in those days at Bethany, and in this way the foundations were well laid for a future career. There was Yale with its Glee Club with Hamilton Holt as a college mate, and Harvard with is intensive study of the New Testament under Dr. Joseph Henry Thayer, and such personalities as Peabody, Crothers and President Eliot. There were the pastorates, the first a failure at Santa Barbara, California; the whooping success at Indianapolis; and the long ministry at Kansas City with its bypaths of war and newspapering. There were two college presidencies. The first at Indianapolis, according to the author, was a ludicrous failure, but evidently this was not so obvious as to prevent a call within a short time to the presidency of what is now Transylvania, a presidency terminated by a terrible illness during a period of stormy theological controversy.

Personalities crowd the pages of the book—men like Herbert L. Willett, J. W. McGarvey, Hilton Brown, General Pershing, Albert W. Beveridge, Dr. Park McDonald of Kansas City, Joseph Myers, a one time associate at the Community Church, and many others. An entire chapter is given to Alexander Proctor, the sage of Independence. There is much about family life, wife and children. Terrible suffering over a course of many years has been the author's lot and these experiences are treated frankly without cant or sentimentality. Good humor and the abounding personality of an intelligent, busy and friendly man speak out from every chapter. Jenkins finds life worth while and lives it "dangerously," not alone because of the convictions for which he stands, but also because of the convictions firmly held by many brethren which he does not fully share.

Of course those who have heard Dr. Jenkins preach will want to read *Where My Caravan Has Rested.* We have heard him many times on a variety of occasions. Sometimes we have heard him in formal addresses marked by majesty and sweep, sometimes in pastoral preaching of encouragement and consolation, sometimes before schools where his comments were shrewd and witty, sometimes in forensic battle, and frequently in spontaneous response to some sudden call. Some of these speeches have been great, many of them good, a few fair, and one or two might be called superficial, but always and without exception he has been *interesting.* If all preachers were like Dr. Jenkins the awful phrase "dull as preaching" would be unknown. By hard discipline, interesting living, and bold convictions he has made himself one of the powerful preachers of our generation.

In these columns we have previously commended Horton's *Contemporary Continental Theology* and *Contemporary English Theology,* and we would like to add another like volume in suggesting Nels F. S. Ferre's *Swedish Contributions to Modern Thought.* The author with his Scandinavian background is able to give a very clear and readable account of the Swedish thinkers. The Lundensian movement with its stress on revelation and its sharp contrast between what it calls the theocentric and the egocentric religion is doubtless more influential in the total thought of Christendom than many of us had supposed.

Henry Burton Trimble of Emory University has a series of addresses on evangelism published as a little book *To Every Creature,* treating not only the motives of evangelism and the various methods of evangelistic work, but dealing with the secular and psychological factors with which evangelistic effort must be made. This is an important matter for evangelism does not take place in a vacuum but within a social and intellectual situation which must be understood if good results are to be obtained.

The Message of the Book of Revelation is a title which fits into our times. Dr. Cady H. Allen has given a scholarly and simple interpretation of the book, not the weird interpretations of much of crackbrained religionists, but a critical examination of the book as a challenge to those second century Christians who like ourselves were living in an age when the Christian conscience was being pressed by pagan persecutions.

(Continued on page 41)

Social Trends

By JAMES A. CRAIN *

THE International Convention of Disciples of Christ held at Richmond, Virginia, October 19-25 was particularly significant because it was the first national gathering of any major religious body in the United States since the outbreak of war in Europe. It was significant also because it is an international body, with churches in Canada holding membership in the convention. Meeting in a conservative Southern city at the very moment when the Senate debate on repeal of the embargo feature of the Neutrality Law was reaching its highest and hottest point, the convention, in view of all these facts, might have been excused had it steered away from social issues.

Such, however, was not the case. There was general and sympathetic recognition of the fact that our Canadian brethren in the convention were there under the hard circumstances of war and that national loyalties are bitter facts with which human nature has to deal. On the other hand, neither these brethren nor the representatives of the churches of the United States gave any evidence of unwillingness to face the responsibilities of the church in such an hour. While the convention passed no resolutions dealing specifically with the race problem, it made convictions expressed by previous conventions effective in its arrangements for Negro delegates and by giving to them important places on the program and in discussion groups.

The convention wisely steered clear of the issues involved in the question of repeal of the embargo. Complying with a request of President Nooe that the peace resolution be carefully framed, a committee met in Indianapolis more than three weeks prior to the convention to study the matter. A second meeting was held in Chicago and a third in Richmond the day before the convention opened. The resolution was then committed to a smaller group for final editing and presentation to the convention. It is a tribute to the wisdom of this procedure that the resolution was adopted by an overwhelming vote after it had been approved by the recommendations committee with the suggestion that it be implemented as a discussion outline and sent to all pastors and group leaders in the brotherhood.

Discussion of Munitions Work

A supplementary resolution condemning the munitions traffic and urging that Christians engaged in employment in the munitions industry seek work elsewhere, that those holding munitions stock dispose of them and that boards and agencies make it known that they would not receive gifts from such sources, provoked a good deal of discussion and difference of opinion. On a motion to divide the resolution the section condemning the munitions traffic was adopted almost unanimously. Discussion on the remaining section, which was finally adopted by a vote of approximately 10 to 7 of the delegates present and voting, centered around the difficulty of determining what constitutes munitions of war under modern conditions, the seriousness of asking men to leave employment in view of the difficulty of finding work and determining what constitutes a contribution to boards and agencies from munitions sources.

The principal peace resolution, which was adopted on the previous day, called attention to the declarations of previous conventions branding war as unchristian and expressing a determination never to sanction or bless another war, stated the attitudes which Christians ought to maintain in war time, suggested the part which the United States should play as a neutral, holding itself aloof from the conflict, but ready to offer its friendly offices to the belligerents to aid in restoring peace. A final section, a program for the churches in wartime.

Among other resolutions presented and adopted one called attention to the danger of unemployment as a factor in reconciling people to the choice of war in times of great national emergency. Unemployed men, especially those of middle age and beyond, are tempted in a crisis to accept the alternative of war because it will create jobs through production of war materials and the call of younger men into military service.

China Relief

An important resolution urged increased support of the churches for the Church Committee on China Relief and provided for the appointment of a committee representing the Disciples of Christ to cooperate in the task.

A communication from the National Christian Missionary Convention of our Negro churches asking for the appointment of a joint committee to discuss possible organic relationship was adopted.

Adopted also was an action providing for appointment of representatives on a joint commission of young people representing the Disciples of Christ and the Northern Baptist Convention to explore further steps toward unity in the youth work of the two bodies and to propose further steps toward unity of the two conventions.

Of direct importance to every church and pastor was a resolution calling for enactment in all states not now having such legislation of laws requiring certificates showing that both parties shall present a certificate showing freedom from venereal disease before a marriage certificate shall be issued and calling upon ministers to use discretion in the performance of marriage ceremonies of those who cross border lines in order to escape compliance with the laws of their own states.

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* Dr. Crain is executive secretary of social education and social action for The United Christian Missionary Society.

Above: A doll with roller skates was Santa's absorbing gift to this youngest in one of our Benevolent Homes last year.

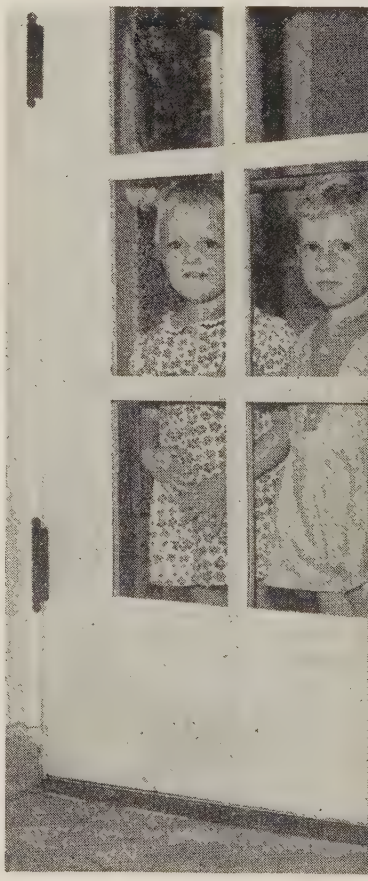
Below: When it's springtime in the eighties, at one of our Benevolent Homes for aged women.

Center, below: Hello world! The children of the Colorado Home in Denver view the world from the protecting doorway of the Home.

The Church's Ar

A total of 1,124 needy children and old people received the church's care last year in the twelve Benevolent homes maintained by our brotherhood through the National Benevolent Association, scenes from which are shown on these pages.

These people came through a variety of circumstances to seek help at our doors, and they were not denied. If it had not been for our service, most of them would have gone hungry; a majority of them would have been ill-clad; and all of them would have lived in fear and dread of tomorrow. The immediate results of our service to them can be seen and tabulated; the greater results, extending down through the years and spreading like



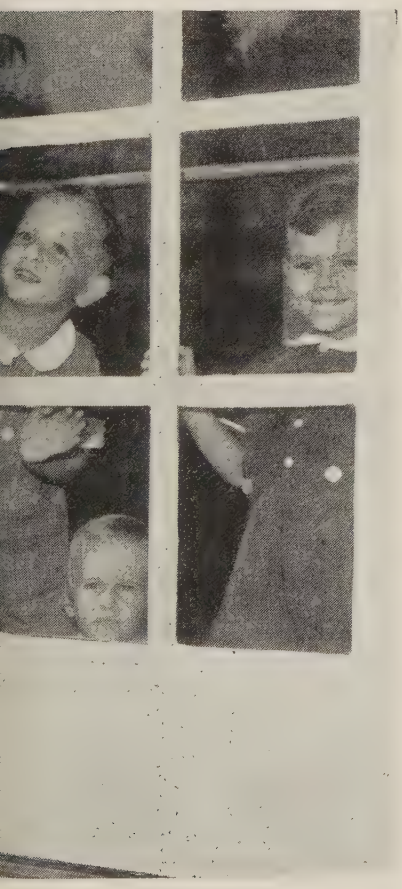
To Human Need!

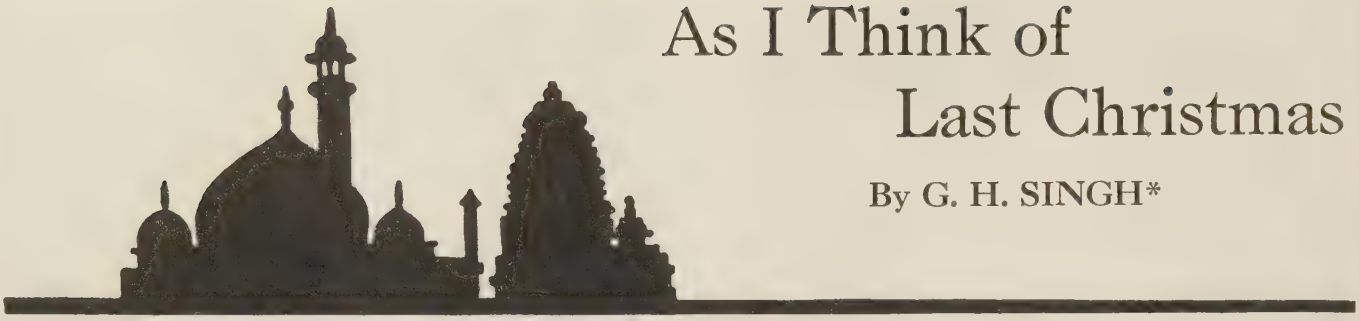
a web through all phases of society, must be evaluated by the future.

Our Benevolent Homes are not public institutions, but Homes of the church, the church's way of providing for the needy. We accept aged guests with the understanding we will "see them through," and we have promised the children who enter our protecting walls that they will not go hungry. Since 1925 this work of Christian Benevolence has occupied the center of attention in the church's life at Christmas time. At this season again this year, the interest, prayers and support of our people will be directed toward the church's opportunity and obligation to help those in need.

Above: A family of seven children as they arrived at one of our Benevolent Homes recently.

Below: Happy and contented in the church's love, this woman, past 80 summers, enters into a playful mood with the Home pet.





As I Think of Last Christmas

By G. H. SINGH*

CHRISTMAS has always had a great attraction for me. As a boy I used to prepare for it weeks in advance—dreaming and planning for the great day. Not only little children in the community were interested in it, but our parents took a real interest in Christmas celebrations. Our house was always whitewashed and decorated for this day, and my mother—like all mothers—was always busy cooking all kinds of things for the family and for friends. And how proud and important I used to feel in my new clothes! This was one festival when all dressed in their best, had the best kind of food and fellowship, worshipped in a decorated church and felt that the Saviour of mankind was in our midst.

As I grew older some of the things which gripped me as a boy failed to retain my interest in them. In fact I used to laugh at people and argue with them for making so much fuss about this day, and occasionally made fun of them, because it was at this time of the year that a large number of Christian families allowed themselves to go into deep debts and gave themselves to heavy drinking. The misuse of this sacred day made me dislike it, though down deep in my heart I worshipped the Babe and felt elated in his presence with me.

It was not till Christmas in 1924 that I recaptured the beauty, the holiness, the uniqueness and the unspeakable joy of Christmas. It was my first Christmas in Cleveland in the home of some friends. Since that day the meaning of Christmas has deepened with me. I never can hold back tears of joy whenever I hear Christmas songs and think of this gift of God.

And yet, no deeper or more meaningful experience have I had of Christmas than the experience which I had last year in Tambaram, just outside Madras. Who can attempt to describe it! Christmas had not acquired its "ecumenical" —consult your Webster, please—character until I was reborn in the Anderson hall of Madras Christian College in 1938. For seventeen days I sat in that hall praying and meditating, listening and singing, debating and learning. Then dawned the twenty-fifth of December! All delegates assembled to worship together and to join in the Holy Communion. Race, color, language, cultural differences all seemed to vanish away as we worshipped the Babe. I had temporarily forgotten that I was sitting with people of different races and different countries. My heart was strangely warmed towards everyone and I felt that all belonged to me and I belonged to them. And this miracle was due to the knowledge and experience that we were one in Christ Jesus—the impelling sense of oneness in the Lord! What a blessed experience it was to give oneself unreservedly to united worship led by men and women of different races and types of religious experience!

As I look back the happiest days of my stay at Madras were the eighteenth and the twenty-fifth. On the eighteenth the Holy Communion was celebrated according to the manner of non-conformist churches, led by a pastor from Belgium and assisted by many representatives of the younger churches. It was a pleasant surprise to some of us to see the Anglicans joining with us in this service. The spirit of the Lord was on us all.

G. H. Singh and Mrs. Singh

The same experience was repeated on the twenty-fifth, when the communion was observed according to the Anglican rites. It was the most impressive and soul-satisfying service that I have ever been privileged to attend. The hall was packed full. Everyone seemed to be there. The ceremonial robes of the priests, the use of symbols, and the chanting of verses made me realize the rich spiritual heritage I was privileged to share. It is at the Lord's table and at the foot of the cross that we feel our human oneness in the divine. Any attempt to minimize the importance of this practice of the church should be deplored. In India it is the Lord's Supper, above any other practice of the church, which weakens caste consciousness and gives divine values to the church; hence, it should continue to engage our reverent thought and attention—nay, greater emphasis should be given to this blessed sacrament.

How did we observe Christmas at Madras? The delegates were far away from their homes and their families, yet a unique spirit of joy took possession of us all. After communion service there was held a special meeting at which several prominent men and women took part while we, the humbler ones, sat with rapt attention listening to the messages and worshipping the Babe and placing our gifts at his feet. Harkenstein of Germany observed: "Jesus lives, let the world know this fact. Without missions the church would be a dying church." Dr. Stanley Jones of India, beloved of the world, in his telling language remarked that "in Jesus deeds ran into words and words into deeds." When Miss Tseng, a Chinese lady of noble birth and high attainments, rose to speak, there was an eagerness on our part to hear her every word and well were we reminded that Christ's spirit was still living and that we ought to be of good cheer because the master said, "I have overcome the world."

It is not out of place for me to record a fact which disturbed some of us as we sat and worshipped on Christmas Day. Time and over again camera fans moved in the galleries clicking their machines. I somehow did not appreciate this lack of spiritual sensitiveness. My friends, if India has any real contribution to make to the West it is in the sphere of meditation and the use of

(Continued on page 32)

* Administrative secretary of the Convention of Churches, an organization composed of representatives of Indian Christians related to the Disciples of Christ. Mr. Singh was a delegate to the Madras Conference. He is a graduate of Hiram College and received his M. A. degree at Butler University.

May I Present—Our Children

By ELIZABETH MILLS*

IN March, 1919, there was opened in Asuncion, the capital of Paraguay, a primary and secondary school for boys and girls of the upper class families. This school is known as Colegio Internacional. The very first year it turned away more students than it could accommodate.

We, the Mills family, have been here in this work since the summer of 1937. There are two children in our family—John Eastman, aged 7, and Elizabeth Lee, aged 3. We are now living in the Mary A. Lyons Hall which is the girls' dormitory. We like it here immensely although the children miss the wide galaries and huge patios that we had at the old house where we lived until recently.

First grade pupils of Colegio Internacional. The Allen Stone School and Administrative Building is at the left, and the Mary Lyons Hall in the background.

We have our own apartment, located in one corner of the lower floor of the building. We eat our meals with the school girls in their dining room, while John and Elizabeth have their meals in our kitchen. We have quite a family of little girls this year, and I have the youngest of them at my table. They are just like children in any country in the world in that they dislike to use their napkins, try to eat their meat without cutting it, and like to play tricks on their neighbors. How I wish you readers could see them for yourselves! Come and have a meal with us.

Since I am "on duty" I line them up in the living room and wait until they are silent, for experience has taught us that if the children go into the dining room laughing and chattering, they never will become quiet for the prayer. I say a short "Thank You" as the children call it, in Spanish and we all sit down. While I am filling the soup plates I will present you to my children.

You want to meet the girl at my left first? I knew you would. She is Chula, a little Jewish girl and as you can see, is as broad as she is tall. Her school uniform (blue pleated skirt and white blouse) looks better on her than any dress she has. And isn't she jolly? Everyone loves her for her roguish ways and her pleasant manner. She usually tells me, "I am not going to eat so much tonight," but she invariably asks for four potatoes and lots of gravy.

I see that Anita on my right is dimpling and smiling at you. She is saying, "What is your name?"—very proud of her display of English. She has a boyish bob and climbs so many trees that she has earned the name "Monita" (Little Monkey). And next to her is Eliza, Chula's sister. She is the "Topsy" of our family, and deliberately tries to be naughty, but she is gradually learning that she has more fun if she tries to be more helpful. She is a well-mannered child and is a delight to her teachers, as she is studious and intelligent.

And little Maria Teresa, dark-skinned and lovely; how demure and shy she was when she first came, but how full of laughter and fun she is now! Next to her sits Doris who is an English girl and who can think of enough mischief to last the girls for a whole week. And last of all comes Hilda, a Paraguayan girl with beautiful big eyes and long lashes, who now has begun to realize what her dimpled smile can do.

Most of these girls are eight years old and still need a great deal of care. They have their baths every day at 5:30 and someone has to be on guard all the time so that they do not stay under the shower too long (for an adequate water supply is a problem here, as we have no city water), and so that they do not run around barefooted on the cold tile floors. Then, too, the girls have to be ready for study hall at six o'clock. We are training the girls to help each other, as we found many of them had had servants to dress them all their lives, and they did not even want to put on their own clothes.

After putting the little kiddies to bed at eight and when prayers have been said and all is quite, I usually settle down for a few minutes in the hall . . . and then I hear a noise—first, as I expected, in Anitas' dormitory. Laughter and screams —and as I enter Anita's lithe figure is just turning a "Kasheporra," which means somersault, in Guarani. She makes a dive under the bed and then, as I lift her into it, she protests that I have offended her dignity by putting her into bed like a baby. She jumps out again and enters by herself with dignity. It seems too bad to have to put an end to pillow fights and practicing "the splits," but rules are rules, and after a final hug, the little ones usually settle down and are fast asleep.

We have two departments in the school: a primary Department with 180 students, and a Secondary Department with 120 students. We have an excellent physical education program which leads all other institutions in its variety and emphasis. We feel that we can make a real contribution in character education through athletics.

Generosity is not a trait of the Paraguayan although there are exceptions. They are not noted for philanthropic giving. If a citizen gives fifty cents to the leper colony, he gets honorable mention in the newspaper. We were most happy to have our student organization in the school sponsor a program with mostly school children, for the benefit of the leper colony. Some 700 people attended. A sum of about eighty-five dollars was raised for this worthy project. This program involved much work on behalf of the students and indicates some growth toward an interest in others and their afflictions.

The school work has been progressing for twenty-five years and June saw the laying of the foundation of a church building which we hope will be beautiful, useful and appealing to our friends here in Asuncion. Only time will tell how our church here in Paraguay will grow in influence and power toward bringing in the Kingdom of God.

* Missionary from The United Christian Missionary Society, stationed at Asuncion, Paraguay.

Christmas Everywhere

Everywhere, everywhere, Christmas tonight!
Christmas in the lands of the fir tree and pine
Christmas in lands of the palm tree and vine
Christmas in lands where the thrumming drums beat
Carrying the message in pulsing repeat
Deep into the forests to people who yearn
Sending its light where the dark altars burn,
Bringing its peace to the aged and gray
Shedding its joy on the children who play.

Everywhere, everywhere, Christmas tonight!
For where the Christ Child has come, be it Congo or no,
We'll have Christmas' glad cheer with its love and its glow.

—EDNA POOLE.

(Apologies to Phillips Brooks)

Elections and Actions at Richmond

Officers International Convention 1939-40

President: H. B. McCormick, Lakewood, Ohio; *Vice-Presidents:* C. D. Pantle, St. Louis, Mo.; M. E. Sadler, Austin, Texas; Mrs. C. O. Stuckenbruck, Wichita, Kansas.

General Secretary: Graham Frank, Dallas. *Recording Secretary:* Miss Elizabeth Jameson, St. Louis. *Transportation Secretary:* H. B. Holloway, Indianapolis. *Treasurer:* J. H. Nance, Dallas.

New Members of Executive Committee, International Convention

Kenneth B. Bowen, Covington, Ky.; John Paul Pack, Huntington, Ind.; Earl N. Griggs, Dayton, Ohio; Mrs. James A. Stuart, Indianapolis; and Mrs. J. L. Morgan, Memphis, Tenn.

Board of Managers, The United Christian Missionary Society

Terms Expiring in 1942

Mrs. W. J. Miller, Pine Bluff, Ark.; Leslie R. Smith, Huntington Park, California; Burton Faust, Miami, Florida.

Illinois: C. W. Flewelling, Decatur; Mrs. Ernest Pearson, Eureka; Mrs. Robert Cowling, Mt. Carmel.

Mrs. W. A. Shullenberger, Indianapolis, Ind.; Mrs. J. C. Mason, Altoona, Iowa; J. David Arnold, Manhattan, Kans.; Mrs. Claude Large, Emporia, Kans.

Kentucky: Thomas M. Giltner, Shelbyville; Mrs. John W. Brooker, Frankfort; Mrs. Richard Hopkins, Paris; Mrs. J. Allen Kirk, Louisville.

W. M. Norment, Hagerstown, Md.; J. S. Leavitt, St. Paul, Minn.

Missouri: C. D. Pantle, St. Louis; Mrs. A. H. Carter, Dexter; Mrs. C. M. Chilton, St. Joseph.

Mrs. W. L. Beaumont, Billings, Mont.; Mrs. Henry Fishback, Beatrice, Nebr.; Urban L. Ogden, Worcester, Mass.; Mrs. V. M. Bowman, Albuquerque, N. M.; Benjamin Rand, North Tonawanda, N. Y.; W. N. Armstrong, Sioux Falls, S. D.; Mrs. Huell Warren, Winston-Salem, N. C.

Ohio: Warren Grafton, Cincinnati; Mrs. A. J. Culler, Cleveland.

Oklahoma: Judge M. B. Cope, Oklahoma City; Mrs. Edwin Osborne, Enid.

K. D. Hendrick, Milton, Oregon; D. E. Sheets, Johnstown, Pa.; Mrs. B. B. Kirkland, Columbia, S. C.

Tennesse: W. J. McGill, Shelbyville; H. T. Wood, Memphis.

Mrs. W. E. Clinton, Dallas, Tex.; C. C. Roberts, Richmond, Va.

West Virginia: A. J. Coffey, Logan, Mrs. Ritchie Ware, Beckley; Mrs. W. D. VanVoorhis, Mannington.

Terms Expire in 1940

Mrs. Dwight Beller, Topeka, Kansas; Ernest Reed, Shreveport, La.

Board of Trustees, The United Christian Missionary Society, 1939-40

Mrs. A. C. Brooks, Frankfort, Ky.; Lin D. Cartwright, Chattanooga, Tenn; Myers Y. Cooper, Cincinnati; Mrs. Robert Cowling, Mt. Carmel, Ill.; Mrs. A. J. Culler, Cleveland; F. E. Davison, South Bend, Ind.; C. W. Flewelling, Decatur, Ill.; Warren Grafton, Cincinnati; Mrs. Richard Hopkins, Paris, Ky.; Robert M. Hopkins, Indianapolis; Mrs. J. Allen Kirk, Louisville; Arthur W. Lumley, Evansville, Ind.; Mrs. H. B. McCormick, Cleveland; A. H. Martin, Grand Rapids, Mich.; Mrs. I. E. Metcalf, Chicago; George V. Moore, Lexington, Ky.; Mrs. True D. Morse, St. Louis, Mo.; Mrs. Ernest Pearson, Eureka, Ill.; John Rogers, Tulsa, Okla.; Wm. F. Rothenburger, Indianapolis; Mrs. W. A. Shullenberger, Indianapolis; Miss Lela E. Taylor, Indianapolis.

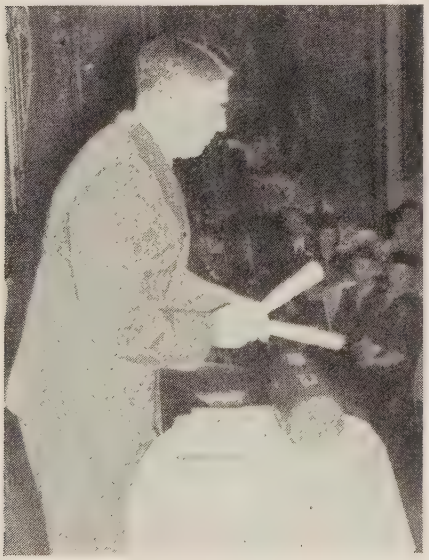
The United Christian Missionary Society Nominating Committee for 1940

Mrs. Emory Ross, New York City; Stephen J. Corey, Lexington, Ky.; Newton J. Robison, Raleigh, N. C.; Chester A. Grubb, Bloomington, Ill.; Alan Dale Fiers, Newark, Ohio; W. E. Moore, Bloomington, Ind.; Mrs. John Paul Pack, Huntington, Ind.; J. Barbee Robertson, Mexico, Mo.; Mrs. C. E. Lemmon, Columbia, Mo.; Ray E. Scott, Marshalltown, Iowa; Mrs. Floyd Bash, Des Moines, Iowa; Mrs. Hugh Kilgour, Grand Rapids, Mich.; Harry Cooke, Knoxville, Tenn.; Mrs. Roger T. Nooe, Nashville, Tenn.; Harold G. Barr, Lawrence, Kans.; M. E. Sadler, Austin, Texas; Mrs. Warren Hastings, Seattle, Wash.; Mrs. Ray Hunt, Lincoln, Nebr.; Mrs. F. A. Beach, Savannah, Ga.; Mrs. George H. Stewart, Winnipeg, Can.

Disciples Peace Fellowship

President: Myron T. Hopper, Lexington, Ky. *Vice-Presidents:* Harold Lunger, Chicago; Bertha Park, Cleveland. *Secretary:* James A. Crain. *Treasurer:* George H. Wilson, Benton Harbor, Mich.

H. Gray Russell, on furlough from Bolenge, Africa, beats out the "call of Congo" at the Missionary Breakfast.



H. B. McCormick, President of 1940 International Convention.

Board of Church Extension

Directors for term of three years: Oreon E Scott, St. Louis; Joseph W. Hagin, New Bern, N. C.; Ephraim D. Lowe, Jesse E. Martin, S. Grundy Fisher, Indianapolis.

Board of Review, Unified Promotion

Ministers: Harry L. Ice, L. N. D. Wells, W. H. McKinney, Alden Lee Hill, T. H. Mathieson, C. R. Stauffer, Donald Salmon, H. G. Haney, John Paul Pack, Warren Grafton.

Laymen: Wm. L. TeWalt, H. Galt Braxton, John L. H. Fuller, Ray E. Smith, Carl Graham, James A. Stuart, Judge L. K. Wood, C. D. Pantle, Homer Wales, Judge H. Church Ford.

Women: Mrs. H. L. McKinnon, Mrs. John Gay, Mrs. I. E. Metcalf, Mrs. W. B. Clemmer, Mrs. L. D. Cartwright, Mrs. J. A. Kautz, Mrs. Paul Keckley, Mrs. Preston Taylor, Mrs. Wm. Askew, Mrs. R. H. O'Kelly.

Association for the Promotion of Christian Unity

President: Edgar DeWitt Jones, Detroit. *Vice-President:* Homer W. Carpenter, Louisville. *Treasurer:* George W. Bucker, Jr., Indianapolis. *Secretary:* H. C. Armstrong, Anderson, Ind.

Commissioners, terms expiring 1942: Edgar DeWitt Jones, Detroit; Doyle Mullen, Lafayette, Ind.; R. B. Montgomery, Lynchburg, Va.; G. Edwin Osborne, Enid, Okla.; John Paul Pack, Huntington, Ind.; Ray E. Hunt, Lincoln, Nebr.; C. B. Tupper, Springfield, Ill.; James H. Welsh, Milwaukee, Wis.

Major Actions of the Convention

The following are a few of the many resolutions that were brought by individuals and organizations to the Committee on Recommendations of the Richmond Convention. These resolutions were approved by the convention in its business sessions.

Peace Resolution

War on a large scale has again become a reality. Some of the members of this convention are citizens of nations whose governments are now at war. All of us are faced with the necessity of confronting frankly the present implications of our past resolutions in which we have condemned war as a pagan and futile method for the solution of international disputes, and served notice to all concerned that we can never again bless or sanction another.

I. *Christian Attitudes in War Time*

In this present crisis, we Disciples of Christ seek to maintain unswerving loyalty to our Lord, the Prince of Peace, and to be guided in our thinking and acting by our past commitments and by the following practical considerations:

1. No international conflict arises from a single, isolated incident; a war is always the outcome of long courses of action in which there are rights and wrongs on all sides.
2. In times of war, customary sources of information are incomplete and unreliable, our news is inevitably infected with the propaganda of misrepresentation, half-truth and emotional appeal; it is therefore incumbent upon us to avoid hasty and ill-informed judgments.
3. Christians dare not, under any circumstances, give way to hate, but must, without condoning evil, retain at all times and toward all persons that attitude of active good will which is the essence of love.
4. Christians of all nations must accept their share of the blame for allowing and perpetuating political and economic injustices which have led to war.

II. *The Role of the United States*

It is our considered judgment that the United States can make its greatest contribution to world justice and brotherhood by remaining out of the present conflict of arms. Thus she may be in a better position to share her influence and resources in the building of a cooperative world order which can provide the basis for an impartial and genuine peace.

We are agreed that every executive and legislative precaution ought to be taken to keep the United States out of war. We are in favor of placing such limitations upon the credits, trade and travel of citizens of the United States as may be necessary to prevent the occurrence of incidents which might lead to their government's becoming involved in armed conflict.

We note with approval the manner in which certain business groups in the United States are going on record as opposed to any false prosperity based upon the "fool's gold" of war profits. At the same time, we are disquieted by the fact that our failure to alleviate unemployment and economic frustration is disposing many, against their better judgment and nobler sentiments, half-unconsciously to look upon war as a means of escape from these problems.

III. *The Rights of Conscience*

As a free and democratic fellowship, the Disciples of Christ recognize the right of individuals to follow their own consciences in matters of practical conduct. Inasmuch as convinced Christian pacifists constitute an unpopular and misunderstood minority, we reaffirm at this time our respect for them and their position, and pledge our assistance to any who may face persecution or privation because of their pacifist convictions.

In order that Christian pacifists among us may have an opportunity to record their convictions as to participation in war, we urge that provision be made for an early enrollment of all conscientious objectors within our fellowship. We also recommend that the Department of Social Education and Social Action of The United Christian Missionary Society begin immediately to confer with the Friends and with other strongly peace-minded bodies of Christians with a view to determining now the types of constructive, sacrificial service in which pacifists may engage.

R. H. Peoples, National Secretary of Negro churches, speaking on "The Church and the Underprivileged Americans."

IV. *The Task of the Churches in a World at War*

In all of our thinking and planning, we are strengthened by the sense of a growing community of feeling on the part of all the religious forces of the world as regards their responsibility in matters relating to war and peace. As a constituent part of the Federal Council of the Churches of Christ in America and of the World Council of Churches, we are happy to join with recent pronouncements of these bodies in urging upon our brotherhood that:

1. The churches should give a primary concern to prayer that God may lead the nations to pursue the paths of justice, good will and peace.
2. The churches should exert themselves to the utmost to maintain their universal fellowship.
3. The churches should in these perilous days preach and practice the gospel of mutual forbearance, forgiveness and reconciliation.
4. The churches should enter into the fellowship of suffering with the millions on both sides of the battle line wno endure the privations and hardships of war.
5. The churches should resist all forms of the propaganda of hatred, especially since the use of such propaganda by official church bodies or by ministers, tends to give it authority and the sanction of religion.
6. The churches should disentangle nationalism and the Christian religion.
7. The churches should work, in such ways as are open to them, to strengthen the will to peace, counteracting the spirit of vengeance and the lust for power.
8. The churches should continue to stand for the settlement of international disputes by peaceful processes.
9. The churches should exercise vigilance to safeguard at all times fundamental civil and religious liberties vouchsafed to all.
10. The churches should encourage their governments to rise above the level of partisan rivalry and animosity and thus provide our nations with leadership that will truly reflect the will of the peoples regardless of political considerations.
11. The churches should begin now to prepare the minds of the people for necessary international adjustments in the interest of justice and peace, and for some form of world organization in which the sovereignty of the individual states will be subordinated to the requirement of the world community.

Church Committee for China Relief

The Board of Managers of The United Christian Missionary Society recommends that the International Convention of Disciples of Christ again call to the attention of the churches and church members the appalling distress resulting from the hostilities in China and urge their generous support of the Church Committee for China Relief which has been organized by the Federal Council of Churches in America, the Foreign Missions Conference of North America, and the China Famine Relief, U. S. A., Inc., to serve as the agency of the churches in the United States in the field of China relief.

The Board of Managers further recommends that in view of the fact that human suffering in China has reached proportions such as the world has seldom if ever before seen and that the needs for relief in Europe may now overshadow the even greater needs in China, the International Convention of Disciples of Christ appoint a special Committee to cooperate with the Church Committee for China Relief in calling this matter to the attention of the churches and church members.

And the Board of Managers also recommends that gifts received through offerings or special appeals be sent directly to the Church Committee, or if sent to The United Christian Missionary Society, should be designated "For China Relief." It is understood that all gifts

(*Continued on page* 42)

Notes From the College Campus

Purdue Christian Foundation
Lafayette, Indiana

THE Purdue Christian Foundation played an extensive part in the Freshmen program of Purdue University at the beginning of the current school year. In preparation for this program the leaders of the foundation met at McCormick's State Park for a three-day planning conference, where they chose as the theme for the year, "Building a Christian Order." During the week of October 11-18, a program of visitation of all Christian students in the Freshman class was carried out. An extensive program of Christian education and recreation is planned for the full school year.

Bethany College
Bethany, West Virginia

Bethany College students are conducting a unique series of Sunday evening programs. The programs are each in order of a court session which conduct hearing against one, College Student, for various shortcomings such as the "Thoughtlessness and indifference about his role as a citizen in a world at war."

Each Sunday following the Sunday Evening Hour is a social hour conducted by the various social groups on the campus for the entire student body.

Dean Forrest H. Kirkpatrick, dean of Personnel at Bethany College, is one of three important educators selected to present their views on the need of professional training for personnel workers before a meeting of personnel workers in New York City on December 2 and 3.

Representatives of forty colleges and universities throughout the United States will hear Dean Kirkpatrick, Dean Harriet Allyn, Mt. Holyoke College, and Dean W. G. Findlay, University of Oklahoma, discuss "Professional Training for Personnel Work."

Bethany College celebrated its Centennial Homecoming October 28. The Centennial Program has been launched for the Alexander Campbell Library and the Alumni Organization is to help provide a $400,000 fund. The Homecoming program included a centennial dinner, group meetings, football game and dedication of Rine Field, Bethany College's new athletic field, reception at Phillips Hall, homecoming play, and musical programs.

Aiming to establish closer relations between students and faculty, a new college organization of five professors and eight students at Bethany College has just been formed. Named the "Gargoyles," the new club plans to meet twice a month. The meetings will be luncheon or dinner engagements. Student William Rutter, president of the club, said the "Gargoyles" will expedite the interchange of ideas between students and faculty members by promoting friendly conversation.

Chapman College
Los Angeles, California

J. E. Wilkinson, a prominent Los Angeles business man, was elected chairman of the Board of Trustees of Chapman College at a recent meeting. He succeeds Charles C. Chapman who has served as chairman of the board for nineteen years since the founding of the college, and who resigned at the last state convention of the Christian Churches in Southern California.

Mr. Wilkinson brings to his position a wide experience with the Board of Christion Education of the Southern Pacific Area, is the son of a minister, and a graduate of Cotner College. Two of his children are graduates of Chapman College.

New members of the faculty this year include Tunis F. Cordill, Jr., in the sociology department, Dr. Violet G. Stone, director of teachers' training, and Paul S. Delp, professor of philosophy. Mr. Cordill is a graduate of Chapman College and the University of Southern California.

Representatives of Disciples Colleges were to be seen at practically all the "eating functions" of the Richmond convention. Here is a "candid" shot from one of the luncheons. At the left are President and Mrs. Raymond McLain of Transylvania College. At the right is Harlie L. Smith, general secretary of the Board of Higher Education.

Drake University
Des Moines, Iowa

On September 6 the ground was broken and on October 3 the cornerstone laid for a new dormitory for men on the Drake University campus. This is the third of a series of additions to the physical equipment of the university and is expected to be completed by February 1, 1940. Its architectural style is after the Georgian manner and is similar to the new dormitory for women and Cowles Library which have just been completed.

New members of the faculty include Dr. H. Leigh Baker, dean of the College of Education, who was administrative associate to the dean of the College of Liberal Arts and Sciences of Oklahoma A. and M. He was formerly a member of the faculty of Yale University. Noel H. Petree, formerly of Ohio State University, is the head of the men's physical education department, and Byron Ben Boyd, a widely known architect, is head of the art department.

The enrollment at the University this year is the largest in history, having reached at the present time 1862 students.

The professional journalism fraternities of the Drake campus were hosts to more than 500 members of the Associated Collegiate Press Association in Des Moines between October 26 and 28.

The Disciples Divinity House of the University of Chicago

Here is a unique institution, unique not only among Disciples but unique in ministerial education in the whole world.

1. It is unique in having a large endowment solely for assisting selected college graduates to study for the ministry of the Disciples in one of the three or four greatest universities in the world—the University of Chicago.

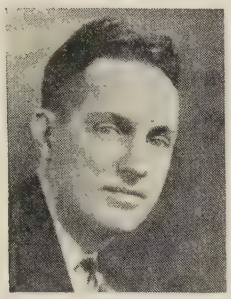
2. It is unique in affording opportunity for these students to work with inspiring religious scholars of various denominations. They thus see for themselves how great minds rise above denominational limits.

3. It is unique in providing one Professorship of its own in the field of church history, and giving special courses in Disciple history.

4. It is unique in providing scholarships which enable students to give all their time to study and to the opportunities for acquaintance with church work in Chicago, America's second greatest city, and the one great city within a night's ride of two-thirds of the whole body of Disciples.

5. It is unique in having a beautiful House in which these students live—with room rent free. Here men from all Disciple Colleges and from State Universities share in the vital educational process of living together, and having daily conversations about life and religion.

Hiram College
Hiram, Ohio



Dr. Brown

Dr. Kenneth I. Brown, for nine years president of Hiram College, has accepted the presidency of Denison University in Granville, Ohio, and will assume the new position next summer.

Dr. Brown came to Hiram College in 1930, after serving five years as professor of Biblical literature at Stephens College in Columbia, Mo. He is a graduate of the University of Rochester and received the degrees of master of arts and doctor of philosophy from Harvard University. He was honored with the LL.D. degree from the University of Rochester in 1935. During his time at Harvard University Dr. Brown was assistant in English.

As an innovator in education, Dr. Brown has been widely recognized for the study experiment at Hiram in which students concentrate on one subject for nine weeks, then shift to another. He is now at work on a book which will present the results of the experiment.

Dr. and Mrs. Brown were married in 1921. They have two sons, Van Rensler and Dirck Winser Brown.

The executive committee of the Hiram board of trustees met October 21 and appointed a nominating committee of board members and faculty representatives to begin work selecting a new president. Hiram is now in its 89th year and has a student body of nearly 350 students.

Gerould Goldner, pastor of the Christian Church at Mogadore, Ohio, spoke at the Hiram College convocation program, October 6 on the topic, "Palestine as I saw it this summer." Both Mr. Goldner and Mrs. Goldner are Hiram alumni and first met on the campus here.

Dr. P. H. Welshimer, pastor of the First Christian Church at Canton, spoke before the student convocation program on October 17.

President Kenneth I. Brown of Hiram College presided over the meeting of the Ohio College Association at Granville, October 12-13. This group includes the presidents of all of Ohio's colleges of liberal arts.

Mr. and Mrs. Myron Baker represented Hiram College at the national convention in Richmond this month. Mr. Baker is the assistant to President Brown at Hiram College.

A benefit concert was held at Hiram October 6 to help raise funds to have Professor Antonin Obrdlik, of Czechoslovakia, join the Hiram faculty. The piano program was given by Ida Deck and Andrew Haigh, of Cornell University.

Professor Obrdlik was offered an appointment as lecturer in sociology and political economy at Hiram for the year, but since early August college officials have not heard from him. The State Department in Washington and the American Friends of Czechoslovakia society in New York are assisting in trying to find him and get his release from officials there so he may come to this country.

Prof. Obrdlik has been a member of the faculty at the University of Masaryk in Brno, Moravia. He is the son-in-law of Dr. Arnost Blaha, leading sociologist of Czechoslovakia, and a personal friend of former President Benes.

"Night Must Fall," by Emlyn Williams, was the first production of the Hiram Players this season. The play was directed by Professor Lynn Gault.

Culver-Stockton College
Canton, Missouri

The Henry Barton Robison Disciples collection has been moved from the administration building to a fireproof room in Culver-Stockton Hall. This is probably the largest collection of Disciple literature in the world. It consists of over two thousand bound volumes and thousands of unbound periodicals and pamphlets. It is under the supervision of Claude E. Spencer, librarian, who has spent much time in the past twelve years making the collection, and who held an open house on October first for all those interested in the collection.

Butler University
Indianapolis, Indiana

Purchase by the Butler University college of religion of the only file in existence of the *American Christian Review,* founded in 1854, was announced by Dean Frederick D. Kershner. The newspaper files, which contain the earliest known records of the Disciples of Christ, are said to be the most complete in existence. The paper was founded by Benjamin Franklin, the minister, and the name was later changed to the *Octographic Review.* Still later the name was changed to the *Apostolic Review,* and the publication has retained that name.

The Butler college of religion was able to purchase the books from Daniel Sommer and his family.

Completion of four bronze plaques of Thomas Campbell, Alexander Campbell, Barton W. Stone, and Walter Scott by Dr. W. E. Garrison, former president of Butler University and now a member of the University of Chicago faculty, has also been announced by Dr. Kershner. The plaques which are now on display at the University of Chicago will be hung in the Butler college of religion.

Action of the faculty and administration at Butler University has decreed that following the present school year no undergraduate work will be offered in the college of religion. The college will be purely a graduate school and undergraduate work will be merged with the department of religion in the college of liberal arts and sciences. This semester the college of religion has a total enrollment of 150 students, 68 of which are graduates and 82 of which are undergraduates. These figures represent an increase of approximately 20 percent in the enrollment of this semester over the same period last year. Students are registered in the college of religion from Korea, New Zealand, Australia, Canada.

One of the outstanding features of the International Convention of the Disciples of Christ held at Richmond, Va., for Butler people was the "Butler Dinner" held Sunday evening at the John Marshall Hotel. Eighty-two persons were present and Dean Kershner acted as toastmaster. Mrs. Honna Hedger, secretary to Dr. Kershner, was in charge of dinner and program arrangements. President D. S. Robinson spoke on "The Future of Butler University." Talks were also given by older alumni. Included among those speaking were E. S. Conner, Irvington; J. N. Jessup, Lafayette, Ind.; and E. F. Daugherty, Muncie, Ind. F. E. Smith of Indianapolis gave the invocation and T. K. Smith, a member of the Butler faculty, gave the benediction.

Dean Kershner recently attended the annual meeting of the American Theological Society held at the Garrett Theological School, Northwestern University, Evanston, Ill.

Three presidents of Texas Christian University

Left to right: Frederick D. Kershner of the school of Religion, Butler University, president of T. C. U. 1911-15. Dr. Clinton Lockhart, Brite College of the Bible, T. C. U., president of T. C. U. 1906-11. Dr. E. M. Waits, president T. C. U. 1916-date.

A Chinese Boy's Sacrificial Gift

By DAISY McLIN HUBER*

In the Philippines there is quite a large number of Chinese—perhaps over 25,000 in Manila alone. Many of them have been contributing through the Red Cross for war sufferers in China. Recently a most interesting article by Mrs. Gladys Forster of the Red Cross appeared in the Manila Bulletin. (Mrs. Forster is a member of the Christian Church and a sister-in-law of Miss Ada Forster of Minneapolis.) Perhaps the following excerpts will inspire you as they did us:

THIS is the story of a twentieth century "miracle" of multiplication of bread performed by an humble Chinese boy in Manila nearly two years ago. Recently it was retold at a dinner given by the Chinese consul-general. Among the guests were Red Cross officials and members of the Philippine-Chinese Women's Relief Association.

On September 1, 1937, the association, just starting a campaign to help wounded soldiers and war refugees in China, received a donation of buns, all that could be bought with a little boy's savings for three years. Tu Sing Kiao, 14-year-old pupil at the Third Chinese Elementary School at Calle Benavides, was moved by stories of the starving people in China, and so, without telling his parents, he had bought all the bread he could get for 26.00 pesos and had taken it to the committee's headquarters at the Chinese Y. M. C. A.

The Chinese women were touched by the gift but were dismayed at the thought of the waste: the bread would be stale before it could reach China, even if it could be shipped without cost. Resolved to put it to use, one teacher present said she would ask school children to buy it, even for a centavo a bun. Accordingly the bread was sent to five Chinese elementary schools and the pupils were told what the boy tried to do.

To the teachers' surprise the children began to buy the buns for five to fifty centavos. Some paid a peso and refused to take any bread. When the last bun was eaten, the teachers found they had exactly 112.99 pesos. This sum was taken to the relief association's office. When the members learned what had happened, they hit upon a bright idea. They decided to buy more bread and see what would happen a second day.

They bought 3,200 loaves for 60.00 pesos, each loaf wrapped in paper on which had been printed the story of simple and warhearted Tu Sing Kiao's gesture. Boy Scouts of the Sun Yat Sen School on Calle Soler peddled the bread through the streets. Women mounted the stage in three Chinese theaters and narrated the story that was to be repeated in nearly every Chinese home in Manila in the next few days. At the end of the day the association counted 648.18 pesos.

This surely should have satisfied the relief workers, but they decided to try again. Perhaps a third time would work a charm. An investment of 80.00 pesos worth of buns was made and students of the Nan Yang High School on Calle Benavides sold the bread on the streets, in theaters and the opera house, and even at the Chinese Y. M. C. A., where the relief workers were directing the day's activities. The Chinese women expected another successful sales drive, but even they were awed by the immediate and generous response. When the day was over, they had 2,250.50 pesos and the next day some leftover bread sold for 86.18 pesos more.

Twenty-six pesos had been multiplied into a total sum of 3,097.85 pesos.

Tu Sing Kiao's example started a series of self-sacrificial acts among Chinese, who vied with one another in denying themselves of even necessities in order to contribute to the China relief fund.

The self-denial of Tu Sing Kiao, who is too poor to keep on studying and is now working in a sari-sari store in Baguio, is even yet a source of courage and inspiration among local Chinese, still helping to energize the committee's work.

RECENTLY it was announced that since July 1, 45,000 pesos had been collected for the purchase of cholera vaccine, which will be shipped with the cooperation of the Philippine Red Cross to China. Even though contributions are being received, when one reads of the suffering millions of China one asks, like Andrew, "What are these among so many?"

* Missionary in the Philippine Islands under The United Christian Missionary Society.

As I Think of Last Christmas

(*Continued from page* 26)

silence. I felt that I was some strange animal caged in with other animals and that we all were being photographed for individual albums or magazines or for commercial purposes. The hardest thing on this earth, I believe, is to still one's soul in the presence of God, and they who disturb the worshippers render a great disservice to them.

The 471 delegates representing 69 countries were thrown together. It was natural therefore that an intimate fellowship should grow up among them and that they should feel themselves one large family in the household of God. This observation was made by one of the leaders of the conference and how true it is! A year has gone by, but this tie of fellowship continues to bless me. When we met in December, 1938, the Sino-Japanese war was in full swing and Germany was persecuting the Jews and the non-Aryans. The international situation was tense beyond words, but at Madras the delegates coming from these countries proved beyond doubt that Christianity as a living force of love and tolerance was able to overcome narrow nationalisms, intolerance and the like. The fact of Christian fellowship in its purity and strength was a miracle, and they who were privileged to share this fellowship were enriched beyond words. As I write these lines on the first days of September the word has come that war has broken out in Europe. Germany is hounding Poland; England and France have taken up the cudgels against Germany, and the whole world is astir. My thoughts naturally go to those delegates who had come from these warring countries. India is also at war with Germany, but I have nothing but the kindliest feelings for my German friends. This attitude on my part is possible because I shared the great privilege of fellowship at Madras. In all probability Christmas, 1939, will be vastly different from that of last year, but the thoughts of the delegates will naturally travel to the 1938 Christmas—a unique Christmas. May we all recapture the poise of the spirit, the peace of mind, and joyousness and fellowship of this day, and worship the Babe as we worshipped him last year.

Church Extension Loans

AT the meeting of the Board of Church Extension on November 7, loans totaling $71,000 were approved and promised to ten churches.

Loans to the churches at Orting, Wash., and Christopher, Ill., were for the purpose of erecting new buildings.

Loans to Central Church, Pasadena, Calif.; Mondamin Ave., Des Moines, Iowa; Fairmount Church, Kansas City, Mo., and First Church, Baldwin Park, Calif., were for purposes of remodeling or additions to existing buildings.

Refinancing efforts were responsible for loans at Lawton, Oklahoma; North Hill Church of Akron, Ohio; and First Church of Cambridge, Ohio. The Vine Avenue (Colored) Church of Nashville, Tenn., received a loan for the purpose of completing its parsonage.

At the same meeting the following churches were reported as having received the loans for which they had qualified and which had been previously promised by the Board:

First Church, Eureka, Kansas; First Church, Miami, Florida; Orange Ave. Church, Santa Ana, Calif.; First Church, Lawrenceville, Ill.; West End Church, Danville, Va.; First Church, Aberdeen, Wash.; and Englewood Church, Portland.

One of the encouraging facts revealed by the treasurer's report for the month of October was the item of interest and principal collections which totaled $50,620.06 for the month. This was the largest amount collected on loans in any single month for more than five years.

Women and World Highways

Christian Women In Action

By MARIA I. DAYOAN*

WOMEN are naturally religious. Jesus made such a definite place for them among his disciples that it is not surprising that they played a real part in the founding of the Christian church. They have also played an important part in Kingdom building, although an exact appraisal of their contribution to the Christian cause from the beginning to the present time is difficult to make.

Miss Dayoan

In the Philippine Islands there has not been a time when there was greater interest and enthusiasm on the part of the women than these days. There is really an awakened desire to do something to bring God's kingdom here on earth just as there is in politics a keen interest in the exercise of suffrage. Women are finding their way and are organizing themselves into societies and unions. If they are trained and given a fair chance they will make great strides for Christ and will work hand in hand with men in making the Philippines a really Christian country.

In preparation for Madras I made a study of the place of our women in the Christian church. I requested the leaders to send in a report on their organizations including: (1) history; (2) discussion of what is being done and what is being proposed for the future, giving emphasis on (a) the general work women do in the church, (b) the place that women have in the raising and taking care of funds for Christian work.

It was interesting to check up on the various reports. As one missionary said, "The women of the Philippines are such an intrinsic part of the church and evangelistic work that it is hard to pick out their work as a separate project. The women are at work and doing a great deal in varied ways to meet the varied needs of different localities."

The work of evangelical Christianity in the Philippines was started with great difficulty and hardship. But the early workers and messengers of the Gospel of Christ did their work with zeal and with vigor. Inspired and strengthened by the Spirit of God they went preaching and teaching the Word of God and demonstrating his life in their own everyday life. As a result of their untiring efforts, churches were built and established in many towns and barrios. The women were always with the men in the work.

A few women were given responsibilities; and realizing the value of their services, they took very active part in all phases of church work. They were not only faithful and loyal to the church services and to the few responsibilities entrusted to them, but also gave their money and lives in the service of the Master. They also worked hard to get other women into the work. Later on the women began to organize themselves into societies in order to carry further the work of the church. Some called their societies "Ladies' Aid Societies," others called them "Women's Clubs," and still others "Dorcas Societies."

The societies usually meet once a month for business, for fellowship, for study of the Bible and stewardship, and to sew garments for hospitals, for the lepers in Culion, for the Abiertas' House of Friendship, and for the mountain people. But the main objectives of all the societies are: to raise money for the pastor, for domestic missions, for church building and improvements, for the support of the deaconesses or Bible women, and for charitable purposes; to maintain a high spiritual and social life among women in the community; and to evangelize the homes.

Any activity or project that they carry is financed by their organization by monthly dues or from voluntary contributions, benefits, sales and donations. One leader wrote, "We support our societies with the labor of our own hands by planting bananas, raising chickens, by sewing and embroidery. We understand that we are here to help our church with the talents that God has given us; and with the small amount of money we earn we support our societies because we feel that we are a factor in God's work of salvation on earth."

In many churches, the greater number of the stewards are women because they are better than men in raising money. They see to it that the pledges are paid regularly. They go out to visit those who fail to pay their pledges and remind them about it, pray with them, and fellowship with them. In most cases the work among the non-Christian communities (mountain work) has fallen into the hands of the women. They have taken it as their main project.

Besides the business of raising money the women occupy many other important positions in the church. The trained lay women regularly take care of the choir, do evangelistic work, make calls in the homes of both members and non-members, teach Sunday school classes which are very often carried on in the homes, teach in the D. V. B. S. or kindergarten school, serve on school boards and church committees, fill the position of deacons and Sunday school superintendents, and act as officers and teachers in adult education. Women by virtue of their abilities, if trained, attain an equal capacity with men.

Some time ago the clubs in one District Union had a program of altar building. They laid a stone as a symbol of the project for each month of the year. The stones were actually built into the church altars. At that time the women talked of building children's departments in their Sunday schools. The next year they had a candle-light program with additional projects. The third year they had a seed-sowing program. At that time they had the desire to beautify their homes and churches and had the seed-sowing program as a symbol of it. These symbols made the program very significant and impressive.

A women's committee of the Federation has planned a program for greater activity which includes: (1) Spiritual Life Department, (2) Missionary Department, (3) Home Betterment Department, (4) Social and Moral Welfare Department.

The women's committee of the Federation of Evangelical Churches drew up for this year a program of activity for the women's societies in the church. The devotions will be centered on stewardship and the committee has chosen "Sharing Love's Treasure" for its theme. The studies will be devoted for the first six months to "Family Relations" which will include two lessons on "Citizenship," two lessons on "Family Life," and two lessons on "Stretching the Peso." The studies for the next six months will be devoted to mission studies with a general topic of "Reaching the Unreached in the Philippines." The project will help them know and make use of the community agencies, government as well as private, and also help them to learn to share with each other.

In building up the Christian home the women have decided to make their main emphasis the building up of family altars or family worship, and every woman is to take it as a

(Continued on page 44)

* Miss Dayoan is office secretary and director of literacy of the Philippine Federation of Evangelical Churches. She was a delegate to the Madras Conference and is on leave this year, studying at the Merrill Palmer School in Detroit.

Programs for Adult Organizations

For the Leader of the January Program

Theme for the Year: Christ and the World Community

The World's Need for Faith

FOLLOWING this year the theme, "Christ and the World Community: At Home and Abroad," we have not divided our study into six months home and six months foreign. Do you not feel that we are deepening our sense of world community by considering both home and foreign lands simultaneously? We began our study with the contemplation of our own personal attitudes and the recognition of ourselves as citizens of a world community. Then we turned our thinking to the church in this world community of which we are a part and considered its universality, its message for the world of today, and the strengthening of its inner life in order that it might be equal to its task. These two general themes plus a peace program and a Christmas program, both of which laid emphasis upon world community, covered our first six months of programs.

Now with January we are ready to take up a four-session study of Christ and Human Need, centering our thinking upon the world's need for faith, food, freedom, and fellowship. The year will close with two sessions devoted to cooperation in this tremendous world task. If we follow through the year's programs systematically and carefully, trying to see each program as part of the series and the way it fits into the total study, we ought to come to the year's end with a very strong sense of the reality and the miracle of a world Christian community and with a deepened determination to do our part in putting the church, a vital, living, functioning church, at the heart of that world community.

Doesn't it give you a fine satisfying feeling to be moving right along the same course of study through the entire year? Doesn't it increase your feeling of world-wide fellowship and the oneness of the church? Doesn't it bring you nearer the Christians of India, China, Africa, to be taking up their problems right along with your own and discovering that human problems and human reactions to them are pretty much the same whether along the Congo, the Yangtze, the La Platte, or the Ohio? January, it seems to me, is a sort of milestone for us. I'd like to stop right here and place a marker to my new mental and spiritual frontiers. January sees us taking out world citizenship papers for we've laid aside our outmoded home and foreign idea.

The only thing that marks any division in the study is that January starts us on our *Study Packet II.* You have your packet? If not, it may be ordered for fifty cents. Or the January leaflets may be had for ten cents.

Remembering that we are now centering our thoughts upon Christ and Human Need let us plan our January program upon the theme, The World's Need for Faith. To get myself into the spirit of the study I picked up my well-thumbed copy of *The World Mission of the Church,* that report of the findings and recommendations of the Madras Conference. I could not do without it; it is so full of good things. And it doesn't read like our idea of a report of a conference at all. It is warm, stirring, appealing, throbbing with life. It makes one want to get up and do. (You remember Nicholas Nickelby in the Dickens' tale: "Spell window"; "Alright, now go and wash one.") Well, I thought I'd quote a paragraph from the report but one can't quote all of sections III, IV, V, and VI to say nothing of a sizable part of section II.

Something else to read, indeed to use as the introductory talk, if you like, is the article by Dr. Yocum in the June WORLD CALL (1939) on "The Church's Way of Witness." Having been a member of the section at Madras that studied the witness of the church, he brings us an interpretation that is a whole program in itself.

The worship theme continues as part of the year's theme, Kindled Fires, and emphasizes this month, "To proclaim the good news." You will find suggestions for your worship service in this magazine. Keep this service brief and really worshipful, not just another talk in a missionary meeting.

Suppose then, that we start the study hour with the suggestions for personal preparation as given on the January page of our *Year Book of Programs.* The first one leads us to look at our own community. Make it personal. The second one will set us to thinking, recalling articles in WORLD CALL, messages from missionaries and others and referring to the Madras report volume. Question number three will cause an epidemic of head-scratching for most of us have never "gone about" it, but it will be stimulating to all of us.

Three topics are suggested for consideration: evangelism, the essential task of the church; how the church works at its task; unevangelized areas. For the first item there is a leaflet dealing with evangelism at home and abroad. For the second item a series of short leaflets that tell the story of evangelism in several lands. Another leaflet gives compact information to use in presenting item three. Use your world map here. Charts might well be made with some of these challenging figures and contrasting situations. This matter of unevangelized areas will be the climax to a very helpful and stimulating study. Do not permit the program to run overtime to the extent that this last message is hurried and delivered to a restless, impatient audience. We want people to be looking at the great task of the church and not at their watches.

These leaflets provide an abundance of good material which, well used, will make an interesting and worthwhile program. Do not let any one of them be read with that old the-leaflet-says-it-so-much-better-than-I-could excuse.

If you are looking for other program materials and wish to recommend reading material on the day's theme, there is the article in the June WORLD CALL, already mentioned. Other WORLD CALL articles on evangelism scattered through the year's issues may be listed and announced. Be sure to include the articles concerning the "Forward the Church Movement" among our churches in the homeland as well as information about foreign lands. Among the articles found in the *Christian-Evangelist* we mention: May 25, p. 540, and January 5, p. 8.

Among books we may use or call attention to chapter V, *Through Tragedy to Triumph,* by Basil Mathews; chapter II in *Homeland Harvest,* by Arthur H. Limouze; every page of *Right Here at Home,* by Frank S. Mead, fairly scintillates with interesting information; *Women and the Way,* whose chapters were written by women of different races and nationalities is peculiarly appropriate for this theme; a study of the books in your missionary library and your new reading list will reveal many whose emphasis is evangelism.

Now in the light of the tremendous need and waiting opportunities as revealed in the development of the day's theme, let us close our study on the note of penitence and consecration. The following quotation from the Madras report used with the quotation in the inside back cover of the *Year Book of Programs* and followed by silent prayer will make a fitting close.

"Looking to the condition of the world today and its sore need of all that is offered in Christ, the Lord and Savior of men, the Council (referring to the International Missionary Council that sponsored the conference) urges upon all its members (the delegates at Madras) here assembled to search diligently their own hearts and lives for the things in themselves that make the Word of God of none effect, and to wait upon God that He may forgive and show Himself to them in the fullness of His power. The Council further asks all its members to carry back to the churches from which they come an earnest call to face frankly the hindrances to the spread of the Gospel that arise out of the life of the churches themselves and to lay these burdens constantly before God, so that He may cleanse and renew His church and fit it to do His will in the world as the instrument for a yet greater extension of His Kingdom."

—EDITH EBERLE.

Programs for Young People

The suggestions on this page deal with missionary materials and programs for young people. Further information along these lines may be secured from the missionary education department, Missions Building, Indianapolis, Indiana—Rose Wright.

New Packet for 1940

THE new Young People's World Friendship Project is the subject of the packet for young people and seniors for 1940. You probably already know that the theme is "Church Bells Round the World." Our last project dealt with educational institutions. In keeping with the plan to acquaint young people with the various types of missionary work that we carry on around the world, we are now shifting the study to the work of our churches. Several definite pieces of service through churches have been chosen for study as being representative of all, and these are found in Mexico, Paraguay, India, China, Puerto Rico, and the United States.

The packet will be ready in December. Those who have placed standing orders will receive it as soon as it is ready. Do not take for granted that you have a standing order—look up your correspondence or order blanks and be sure. Single copies of the packet are 50c.

The March of Missions

We hope you enjoyed your study of the March of Missions. If so we would be particularly glad to know about it. We would also be glad to hear from you if for any reason it did not appeal to your group. Be sure to give any reasons. If you made guides or maps or both take them with you to the Youth Fellowship Meet in your area. Your director of missionary organizations - education would be very much pleased to have these for exhibit, for they would encourage other young people to engage in similar study.

This packet on home missions is the kind that will be good for several years, and we hope that those groups which have not used it will make a place for the study sometime within the next year. The book, *Right Here at Home,* which is contained in the packet should become a part of your library for individual reading by all the youth and adults of your church.

Do You Want Peace?

Do you want peace? Foolish question! But not nearly as foolish as to want peace and do nothing toward bringing it about. If there was ever a time when young people should get extremely serious about this matter of peace action, certainly that time is now. Do you have a copy of *Youth Action in Building a Warless World?* It will give you ideas of things that you can do for peace. Secure it for 15c from the Christian Board of Publication, Beaumont and Pine Streets, St. Louis, Missouri.

We want particularly to recommend to every individual and group the *Pacifist Handbook.* Whether you are a pacifist or not makes no difference. If you want peace this is a book you should read and think about. Get it and see what pacifists are doing and what they propose to do if war comes. This is one of the most realistic and studied courses of practical action that we have ever seen any group outline for itself. It raises questions which all of us either are asking or are having to answer these days, and the help it gives us in arriving at sane attitudes and courses of action is of the utmost importance and timely significance. Many peace groups have cooperated in the preparation of this handbook and they have made it available to us at a price which every individual can afford—ten cents. Secure it from the department of social education and social action, 222 Downey Avenue, Indianapolis, Indiana.

One good action for peace would be to buy these handbooks for gifts—Christmas or otherwise. They cost no more than many Christmas cards.

Blind

If war should come
Again,
And I should lose
My head,
Please don't glorify me
After I am dead.
As I march down the street
Please don't cheer, nor shed
A tear.
Just remember that I went
Blind,
And left the Prince of
Peace behind.

—F. E. CARTER.

From *The Messenger of Peace.*

Material for Junior High

It seems to us that we are receiving an unusually large number of inquiries concerning missionary material for intermediates or, as they are being more commonly called, Junior High. For that reason we are giving here information about the current material.

You are probably acquainted with the permanent missionary volumes for this age group. Volume I is out of print, but the two remaining volumes give a survey of both home and foreign missions. They are, *New Friends in America,* and *Present Day Pioneers Around the World.* Single copies are 50 cents, but three copies of either volume are $1.00. Three copies are almost essential to a satisfactory use of either of these volumes. Supplementary packets for each volume of clippings and leaflets are available at 10c each.

A unit on the World Friendship Project will appear in January and February, 1940, issues of *Highway.*

Interdenominational materials for Junior High on the current themes are in the form of plan or work books for individual use. *People Who Have Made a Difference* presents outstanding home mission personalities. It offers suggestions for activity and discussion, and plans outlining ways in which junior high school groups can participate in the home mission service of their churches.

How Did It Happen? is a plan book on world missions, designed to stimulate initiative in planning discussion and projects. It is a fine orientation course in missions for this age group.

These two above mentioned plan books are 25c each, or $2.50 a dozen.

The book of stories entitled, *Tales from East and West,* should be available as supplementary material for those who are using either of the plan books. The book is of general reading interest, and is illustrated. It is 50c.

If your group did not study India, you might like the packet for intermediates dealing with that country. It contains miscellaneous clippings and leaflets about our own missionary work in India, a course booklet prepared by Grace McGavran, and the book, *Star of India.* It sells for 85c.

We want to call your attention to a book for older junior high which we think is excellent for use in these days of world conflict and bitterness. It is *Men Are Brothers.* It shows how men have been, are, and must be, brothers in all areas of life. It is $1.00.

Stories for Telling

Perhaps you would like books containing missionary stories for use on Sunday morning or at other times. We believe you would like the following:

Tales from East and West (see above)
Tales from India, paper 50c; cloth $1.00
Adventures of Service (biographies), paper 50c; cloth $1.00
Tales from Moslem Lands, 50c.

Current Aspects Of Race

Never more important than now has been the dissemination of facts regarding races and refugees. The Department of Race Relations of the Federal Council of the Churches of Christ in America has assembled an extremely valuable packet of material under the title, "Current Aspects of Race." Individuals and groups should study this material and share its facts with as many people as possible. The price of the packet is 35c. It may be secured from the department of social education and social action, Missions Building, Indianapolis, Indiana.

Devotional Study for Missionary Societies

JANUARY

Topic: To Proclaim the Good News

Musical Prelude: "We've a Story to Tell to the Nations."

Call to Meditation: "Hear the voice of Him crying in the wilderness, prepare ye the Way of the Lord; make straight in the desert a highway for the Lord." Isaiah 40:3.

Hymn: "We've a Story to Tell to the Nations."

Leader's Message: We know the Story. We have read it and heard it. Can we tell it? Have we told it? If not, for what reason? Many say, "I am not capable. Let someone else do it who is trained and gifted." But we have divine help.

". . . ye shall receive power after the Holy Spirit is come to you . . ." Acts 1:8a.

Mrs. Walter G. Menzies, our missionary at Pendra Road, India, has written these lines entitled "Gift Universal":

"A manuscript written, accepted, published, lauded;
A painting finished, honored, hung in Treasurer's House;
A statue perfectly carved, placed in Hall of Fame;
A tapestry beautiful, woven with a weaver's skill, priceless in value;
A piece of music stirring thousands with pathos, joy and power;
A drama evolved, presented, applauded, of world renown—
That is Art, Career, Fame, Joy, Satisfaction.

BUT—

To write Christ's love and power in human hearts;
To paint life's vision with the Master's joy, confidence and peace;
To carve purity, faith, hope in breathing, functioning human flesh;
To weave in life communal sympathy, comradeship, brotherly love;
To tune pulsing life with the Infinite;
To teach young and old to play life's game clean, square and consistent—
That is Life! Victory! The Art of Arts!
Joy exceeding! Glory Eternal!
The one we may do, the other we should not leave undone.
Few have the gift of the one, but *all* can give of the other."

We can, then, have the power and the ability if we will study and pray as we should. But are we like the person who found it impossible to "tell the story" to other races in other lands so he "settled down" at home, continually moving from one community to another because the neighbors—Japanese, Chinese, Africans, Italians—were undesirable?

". . . and ye shall be witnesses unto me both in Jerusalem and Judea and Samaria and to the uttermost parts of the earth." Acts 1:8b.

If we have the desire within to live the Life Abundant, we shall witness in (name of your city) in (name of your state) and unto the uttermost parts of the world.

"For so hath the Lord commanded us saying, I have set thee to be a light . . . that thou shouldst be for salvation unto the ends of the earth." Acts 13:47.

We crave to see the results of others' witnessing in other countries so much that our missionaries on furlough are taking time from their busy lives to satisfy our longing. One Africa film has for its theme the preparation of a lad to tell the Good News and then his decision to go—not to a foreign land—but back to his own village. Let us make sure that while we are enjoying the labors of others that we do not fail to enter into those labors.

Prayer: (period of silent meditation followed by the prayer from a Christian woman of Korea).

"So may I shine, Thy love the flame
That men may glorify Thy name."
Amen.

Hymn: "I Love to Tell the Story."

—Fannie M. Bennett

Secretarial assistant in the Division of Foreign Missions of The United Christian Missionary Society.

Echoes From Everywhere

Lotus Lake Visit

One of the loveliest two hours I have had since returning to China was provided by Mrs. Brady. She took our Drum Tower Primary and Junior Sunday School teachers for a boat ride on Lotus Lake. It was the first time since the war that those young people had ventured outside the city gate to enjoy what has for years been Nanking's most popular playground. The lotus were in their glory; the day was mild. I thought it wonderfully thoughtful of Mrs. Brady to provide that outing for the girls. I couldn't stay to enjoy the whole party but have been back twice since. The first time Neal Brady and Morris Trimmer and I went out in their little Kayak for a Fourth of July Breakfast and Bird Hunt. Lotus Lake is a breeding place for the almost tropical Chinese Jacana, and the beautiful creatures are abundant now among the lotus pads. Later I went to the lake again to introduce it to the three Austrian Jewish refugee doctors who are working in the University Hospital. Their enjoyment of that unspoiled bit of subtropical nature was superlative.

—Lois Ely.

Nanking, China

Women's Work in Congo

The wives of the prospective evangelists who come to Lotumbe for school form a group of women from various communities. In order that each may be a worthy example of the way of life Christ came to teach, her school training at Lotumbe is based upon the life of Christ. Her reading and writing center about a group of Bible lessons presented in simple form, and each week she is able to add a new Bible lesson to her store of knowledge. Her arithmetic is very simple, emphasis being placed upon the correct entry of small amounts of money, that she may be able to assist her husband in keeping account of the church offerings brought in by Christians in their village. Each day there is time for the women to learn to play, sing, pray, sew and visit together. This is their opportunity to learn to express themselves before crowds, as they present Bible lessons or pray.

When these women go out as evangelists' wives, they go as Christ's messengers. It is they who will be able to read the Bible stories and to pray with the village women. It is they who by their daily lives will attract others to the clean, wholesome, soul-satisfying Way of Life which Christ exemplified.

—Lotumbe News Letter.

The Answer to the Call from Other Lands

Following presentations by missionaries from India, Tibet and China, Dr. Robert M. Hopkins, president of the United Society, gave an address at the International Convention. A paragraph reads:

"Brethren, our brotherhood has resources sufficient to render the ministry to which we are summoned even in this time of crisis. We are abundantly able to answer every appeal that has been made to us tonight, yea every worthy appeal that comes to us in our day and our generation. With unity of action, with unanimity of response shall we not go forward, and together, in this sacred ministry? It is our right to do so as disciples of Jesus Christ. It is our responsibility to do so as among those to whom he has entrusted the continuance of that which he could only begin. We love him supremely, we acknowledge him as Lord of all. Shall we not exalt him, and only him among men so that he may accomplish his declared mission, 'And I, if I be lifted up from the earth, will draw all men unto me.'"

—International Convention.

Richmond, Virginia

Venture in Cooperative Living

Our churches at Paulding, Hicksville and Leipsic, Ohio, jointly sponsored their Fourth Annual Christian Cooperative Camp at Huyke Lake, Michigan, last August. The camp was for young peo-

ple of high school age and aimed to give the young people an experience in Christian cooperative living. The camp site was private and the campers lived in tents. All work including cooking was done by the campers.

The following courses were offered: "The Fine Art of Worship," led by Eldred Johnston; "The Reason for Existence of the Disciples of Christ," by Paul Wassenich; and "A Christian Economic Order," led by Roland Sheafor.

Experiments in economic cooperation were carried out: A consumer's cooperative organization was set up for the purchase of candy, with Gordon Rowe of Hicksville as manager; also a social hospitalization project was set up guaranteeing first-aid treatment for the week for a fee of two cents.

Mrs. Wassenich had a wide and varied handicraft program including clay and pottery craft, basketry, painting, corkcraft, leathercraft, drawing, gamecraft, etc. Favorite recreational pastimes were swimming, archery and badminton. A period during the evenings was devoted to folk games under the direction of Mr. Johnston.

Opportunity for private and public worship was provided at morning devotions and vespers. The consecration service at the close was a memorable occasion.

—Eldred Johnston.

Paulding, Ohio

Philippine Islands

The Sally Long Reed Hospital is now closed and the Laoag Church is using the building for various purposes. The medical equipment is locked up in one of the rooms waiting for cash buyers. Mr. Gaces is seeing about the sale. Dr. Damasco Samonte, nephew of Dr. Domingo Samonte is building a Hospital on the old church lot. When it is finished Dr. Domingo will move the drug store to it. A new hospital frame building has been erected just across the street from the Sally Long Reed.

Radio Broadcasts in Brazil

There are now more than ten stations in the radio hook-up of the Evangelical Radio Broadcasts in Brazil. All the denominations are cooperating in this movement, and each Sunday the churches of a denomination are responsible for the program. The gospel message reaches the entire country every Sunday night, and many letters of appreciation are received by the Brazil Council of Religious Education in appreciation of these broadcasts.

—World Sunday School News.

Christmas in Aguascalientes

THIS is an account of how we observed Christmas in Aguascalientes last year.

In our classes in the Social Center the first of the week we began to talk about Christmas —its origin and customs of observance in different countries. Then on Friday in the advanced classes we read the story from the New Testament.

On Saturday afternoon the missionaries and social workers with their families had a Christmas party with games, Christmas tree, fruit tea and cakes (really I suppose they were cookies!), and then closed the party by singing Christmas hymns and the reading of the two passages from Luke and Matthew which tell the wonderful story. Our party was a little sad for two of the workers were sick. Mrs. Costillo, the widow of the man who died in September, was very sick with a throat and ear infection; and Miss Villalpando was knocked down by a big dog and had a bad arm and shoulder. But in spite of this we enjoyed getting together as a large family.

In the church the day was a very happy one. During the morning the various departments presented their White Gifts to the King. The Primary and Junior children had been saving for four months. They brought clothes for a tiny baby, and did we have fun spending the six pesos! We bought two shirts, two little jackets, two pairs of booties, outing flannel, and a rubber elephant and celluloid rattle. Other departments gave food and clothing for needy families here in Aguascalientes and in one of the ranches near here where there is a small group of Christians that is visited by the volunteers of the church.

On Christmas night a cantata prepared by Mr. and Mrs. Kepple was given to a crowded house. Our church building seats around 600, so we were happy that so many people heard the Story sung and represented in beautiful scenes.

—Ruth Leslie.

Centro Social Morelos,
Aguascalientes, Mexico.

Recognition Day at Colegio

October 6 was Senior Recognition Day in Colegio Internacional and nine students were taking the government finals. Those who passed would graduate with their class in November. Those who did not would be given another chance in February.

The church building in Asuncion is progressing but has been slowed up because of a bricklayer's strike, and also by rainy weather.

University of Nanking

The university started a new year on September 15 with an enrollment equaling that of 1938-39, in spite of the danger of repetition of the air raids which took place last year. The West China campus is still the center of the work. It will be remembered that Mr. and Mrs. Lewis S. C. Smythe are our representatives in this part of the University of Nanking. Louise Hagman is in school there and lives with the Smythes.

Hidden Answers

1. Who is the president of the next International Convention?
2. What is our duty in regard to benevolent homes?
3. Who was Bishop Gruntvig and what did he do?
4. What is *Family Talk?*
5. Did the International Convention express itself in regard to social issues? What actions were taken?
6. Who said, "Now aren't we all having a great time here in *Burnham?*"

In Memoriam

Mrs. Martha Hayes, May, 1939, Akron, Ohio. Member of Christian Church; charter member of missionary society; devout member of Prayer Circle Class.

Mrs. John D. Zimmerman, October 9, 1939, Topeka, Kansas. Wife of State Secretary of Kansas Missions. A fine musician and widely-known and loved. Devoted member of missionary society at First Church.

Mrs. Maude Struble, October 21, 1939, Davenport, Iowa. Active member of First Christian Church. World Call Secretary for many years. Age 67.

Mrs. Lou Patterson, October, 1939, Maroa, Illinois. Many years a member of missionary society.

Mrs. Chas. A. Powell, October 19, 1939, Macon, Missouri. Active in all church work. President of missionary society at time of death. Age 56.

Mrs. Ross Arisman, October 23, Macon, Missouri. Faithful to all the interests of the church. Age 64.

Mrs. Elizabeth Heller, October, 1939, Normal, Illinois. Has long supported missionary work.

Mrs. Gertrude Kirkpatrick, October 4, 1939, Medford, Oregon. Medford Missionary society member 19 years; teacher 17 years; and life-long church member. Age 78.

Mrs. Allen D. Curry, September 20, 1939, Medford, Oregon. Member of Medford missionary society 10 years. Active in all church work. Age 44.

Mrs. Ella Freeze, July 7, 1939, Metropolis, Illinois. Faithful church member since 1875, and missionary society since 1890. A radiant Christian at all times.

Helps for Leaders of Junior Groups

These pages this month contain your helps for the study for the month of January—"He Came to Serve." You can begin your reading and planning now in preparation for this unit's work. The children's materials for the development of the session outlines as given below will be found in the King's Builders' section of the December 31, 1939, and the January 7, 14, and 21, 1940, issues of "Junior World." You will want a copy of those program plans for your own use as the study develops from meeting to meeting.—Mabel Niedermeyer.

He Came to Serve

By Margaret M. Clemens

INTRODUCTION

Purpose and Scope—

This unit is designed to help the Juniors appreciate more fully the fact that though Jesus was intensely busy as he "went about doing good," he was never too busy to seek out and help those individuals who especially needed him. This theme will be developed in four sessions entitled: Jesus, the Worker; Time for the Lonely; Time for the Children; Time for His Friends.

This Unit and the Juniors—

It is a well-known fact that vitality and activity have a great appeal for Juniors. How thrilling the story of Jesus' life and work can be made for them if we only remember this interest! Strong, vital, energetic, active, busy, friendly, democratic, loyal, helpful—Jesus was all of these qualities boys and girls admire. Let us present him, therefore, in all his virile strength as a hero so strong that he never failed to be tender and considerate toward those in need.

If we can do this well we may hope to achieve with our Juniors the following outcomes:

1. An appreciation of Jesus as a busy worker, with varied tasks to perform.
2. A recognition of the fact that Jesus was concerned about people, both in crowds and as individuals, and that he was never too busy to give personal help and companionship to those who needed it.
3. A desire to share Jesus' friendship today and to help in his work.

Suggested Activities—

The plans for these sessions are so prepared that the Juniors themselves can carry out most of them. Since it is important that boys and girls receive training and practice in leadership, they should carry as much of the responsibility as possible. The adult leader will find many opportunities for enriching the sessions by maintaining some direction from the background, and by contributing to the programs as one of the group.

The unit will be more effective if activities are planned which will help the Juniors to feel that they actually have a share in Jesus' friendship and work. The following may be suggestive:

1. *Forming a Service Club.* The group may decide to form a club to carry out Jesus' ideal of service. A chairman may be chosen to call the meeting to order each week during the work period. At that time reports will be given on service needs which have been discovered during the week, and plans made for carrying out the work. Such things as shoveling paths for an elderly couple, bringing small children to Sunday school, delivering church calendars, repairing hymn books, planning a program for a shut-in may be undertaken. Consult your pastor for ideas.
2. *Learning the hymns,* "My Master Was a Worker," "I Want to Be a Christian," and "Building."
3. *Illustrating the hymn,* "My Master Was a Worker."
4. *Making a collection of pictures* illustrating "Jesus and His Work" to send to a missionary. A special request has come from Miss Stella Tremaine of China for Bible pictures for use in their children's work. The cost for sending pictures to China is 1½c per 2 ounces, and no such package should exceed 4 lbs. 6 oz. in weight. Mark the package "For Educational Use" and no duty will be levied on your gift. Either send the pictures to The United Christian Missionary Society, Missions Building, Indianapolis, Indiana, or direct to Miss Stella Tremaine, 8 Heo Gia Hsian, Wuhu, Anhwei, China.
5. *Making get-well and greeting cards* for shut-ins.

Background Reading for the Leader—

The Hidden Years, Oxenham
By an Unknown Disciple
Gentlemen, the King! Oxenham
Portrait of a Carpenter, Kirkland

January 7—Jesus, the Worker

Session Outline

Call to Worship—
Hymn—Fairest Lord Jesus
Prayer—
Introducing the study—Junior leader
Hymn—My Master Was a Worker
Report—The Carpenter Shop
Poem—In the Carpenter Shop
Scripture—Matthew 9:35
Reports—How Jesus Traveled, Jesus' Work
Offertory Service—
Activity period—
Closing Hymn—Master Workman of the Race
Closing Prayer—

This session will seek to present Jesus as the good workman, strong in body from his youth of hard toil, and strong in his purpose to serve as he "went about doing good."

The Juniors themselves can plan and carry through this meeting with a little guidance from you. You will want to check over all plans with the Junior leader, making sure that all assignments are cared for and the program is well arranged. You will want to be ready to contribute from your wider reading and experience to the reports made by the Juniors. You should plan also to teach the hymn, "My Master Was a Worker," at the beginning of the session, if it is new to the Juniors. Another responsibility for you will be the planning and directing of any activities undertaken in the work period. (See Introduction for suggestions.) Probably you will be asked to direct the Juniors' thoughts in the closing prayer.

January 14—Time for the Lonely

Session Outline

Hymn—Holy, Holy, Holy
Prayer—The Lord's Prayer
Offertory Service—
Hymn—My Master Was a Worker
Introducing the theme—Junior Leader
Scripture—Matthew 11:28-30
Hymn—Tell Me the Stories of Jesus
Dramatization—A Cure for Loneliness
Discussion—What Can We Do? (Led by Adult leader)
Prayer—
Hymn—Building
Activity Period—
Closing Prayer—

The emphasis in today's session will be upon Jesus' tender and considerate thoughtfulness for those who were sad and lonely.

In preparation for today's session you will want to think of some things your Juniors may do to cheer some lonely people. Perhaps your pastor can give you some ideas. Preparing a gift for a shut-in, making greeting cards, planning to do errands for some older person, holding a program at the old folks home, delivering church calendars and papers to shut-ins offer possibilities. Be ready to suggest some of these or similar activities during your discussion period today, and to help the Juniors plan to carry them out. Finding a way to serve as Jesus did is the most valuable activity of this study.

You will want to go over the plans with the Junior leader. Perhaps you or some other adult helper will be asked to take the part of Aunt Ruth in the dramatization.

The hymn, "Building," is p. 134 of *Junior Hymns and Songs.*

January 21—Time for the Children

Session Outline

Call to Worship—
Hymn—All Hail the Power of Jesus' Name
Prayer—
Hymn—My Master Was a Worker

Introducing the Theme—Junior leader
Scripture—Mark 10:13-16; Luke 9:47, 48
Hymn—Tell Me the Stories of Jesus
Bible Stories—Told by Juniors
The Boy Who Was Made Well (John 4:46-53)
The Daughter of Jairus (Luke 8:40-42; 49-56)
The Boy Who Shared His Lunch (John 6:1-13)
The Song in the Temple (Matthew 21:15, 16)
Hymn—Jesus, My Friend
Poem—The World Is Full of Children
Prayer—Brief prayers by the Juniors
Offertory Service—
Hymn—I Would Be True
Activity Period—
Closing Prayer—

Today's materials present Jesus, the friend of all, as one who was always interested in and friendly toward boys and girls.

This session can be carried out by the Juniors without a great deal of adult help. You will want to go over the program with the Junior leader, making sure that all assignments are cared for.

It will be well for you to meet with the four Juniors who will tell the stories today. It is suggested that they each represent the boy or girl about whom their story was written. It will be well for them to look up the Bible passage and read the story there as they prepare it for telling. Encourage them to use their own words and not to depend any more than is necessary on the narratives which are given in their materials. To make their stories more effective they may wish to dress in simple costumes such as those worn by Oriental boys and girls. If so, Bible pictures will be of help in planning their dress. They can be made from pieces of striped material, a couch cover or a curtain, and a scarf or two.

Check up on the service projects under way, and be ready with additional suggestions if needed.

January 28—Time for His Friends

Session Outline

Hymn—I Love to Tell the Story
Introducing the theme—Junior leader
Prayer—The Lord's Prayer
Scripture—Matthew 7
Hymn—I'm Glad Jesus Is My Friend
Bible Stories—Told by Juniors
Jesus Visits in the Home of a Friend (Matt. 9:9-13)
Jesus Helps His Quarreling Friends (Mark 9:33-35)
Poem—I Have a Friend
Offertory Service—
Hymn—My Master Was a Worker
Activity Period—
Closing Devotional Period
Quiet Music—Lord, I Want to be a Christian
Hymn—In Days of Old in Palestine
Story—Jesus Counts on His Friends (Adult leader)
Poem—Do Your Best
Hymn—Lord, I Want to be a Christian
Prayer—

This closing session of the unit should help the Juniors to appreciate more fully Jesus' concern for and interest in his friends, and should increase the desire of each boy and girl to share his friendship and his work.

The other sessions of this unit have helped the Juniors to become more familiar with Jesus' work and with his concern for persons everywhere. Today's session should contain an even more personal message for each Junior as he thinks about Jesus' love for his friends and as he realizes that there is a place in that circle of friendship for each boy and girl. Friendship always involves certain obligations, however, and you will want to help the Juniors to discover what it means to become a friend of Jesus.

It is suggested that the session close with a brief devotional period. If this plan is followed, the opening period and the closing worship may be divided by the work period. During the work period the members of the "Service Club" will report work done and new needs discovered, and any projects under way, such as making a picture collection or something-to-do books, should be completed if possible. Take a few minutes at the beginning of the period to teach the song "Lord, I Want to Be a Christian." This probably will be familiar to some of the Juniors.

If Bible pictures are being sent to China arrangements should be made today for mailing the package. These could be brought forward with the offering and dedicated at that time, or a brief dedication ceremony could be planned especially for this purpose.

You are to tell the story in the closing devotional period today. Make this as meaningful as possible for your Juniors. The story follows:

Jesus Counts on His Friends

There is a story which says that Jesus, after his life here on earth and his return to his heavenly home, was met by the angel Gabriel, who asked:

"Does everyone in all the world know now that God is their heavenly Father who loves them, and that you are his Son who died for them?"

"No," Jesus answered. "Only a few people in one little country know."

"And how," asked Gabriel, "is the whole world to learn about you?"

Jesus answered, "I have asked my friends to tell the good news to the world."

"But suppose they fail," said Gabriel. "What other plan have you?"

"I have no other plan," said Jesus. "I am depending on them."—Adapted.

Introducing Another Picture for Children

Do you remember the picture which appeared on the cover of the June issue of World Call? In that portrayal the artist, Harries, has pictured for us Christ playing with the children appropriately entitled "Playtime with Jesus." This picture is the production of a London publishing house and may be had in soft-toned colors in wall size. We are making it available for you through the Sales Literature Department of The United Christian Missionary Society at the small cost of 50c. Framed under glass or simply covered with cellophane this picture will have lasting value in the primary and junior departments of the church.

We are now ready to announce the price of the picture "Suffer the Little Children" by the African artist, Lasekan, which was described in a recent issue of the Missionary Organization Bulletin. This picture sells for 50c.

In Big Miss Liberty, published by Frederick A. Stokes Company, price $1.25, the author, Miss Frances Rogers, has given us the story of the big statue which stands in New York Harbor, the gift of friendship to the United States from France. Through its pages we meet the artist, Augusta Bartholdi, and watch first the creation of the idea and then the shaping, molding and building of that idea in clay, models, wooden framework, iron beams, and bronze sections, which when fitted and riveted together, and placed on the base to be furnished by the people of the United States, would stand as a memorial of friendship between the two nations. The struggle and fears of the artist, the anxious waiting while the United States raised the money for the pedestal, and the day of triumph when the huge statue was unveiled on Bedloe's Island—all of these add to the interest and the charm of the story.

We particularly recommend *Big Miss Liberty* as an account of a concrete demonstration of real friendship and good will between two nations. As such it has a real contribution to make to the field of children's books today.

Gone to Press

"Stewardship Begins In Childhood," a new pamphlet on the stewardship training of boys and girls is now in the hands of the printer. Quoting from its opening statement, "It is the purpose of this leaflet to set forth the principles of stewardship in terms of the experiences of childhood, to suggest ways in which parents and leaders of children may guide them in an understanding and practice of this way of life, and to point out the enrichment which comes to individuals and the world through the living of such a life." This pamphlet will be available for free distribution within the next few weeks.

Station UCMS Broadcasting

MRS. W. G. Menzies of our mission at Pendra Road, India, has recently issued a little booklet composed of verses which she has written over a period of years. The booklet is illustrated with some sketches from Mrs. Menzies' sketch book. "Dawn—Mid-day—Sunset" is the title of the booklet and was printed at the Mission Press, Jubbulpore, C. P., India.

We extend our sympathy to the husband and family of Mrs. John D. Zimmerman, Topeka, Kansas. Mrs. Zimmerman passed away on October 9. She was always an enthusiastic church worker, active in the choir, the Bible school, missionary society and other departments. She was an accomplished musician. Mr. Zimmerman is the State Secretary of Kansas Missions.

Dr. James A. Crain, executive secretary of the department of social education and social action of the United Society has been appointed a member of the Committee on Direction, which is the executive committee of the Department of Race Relations of the Federal Council of the Churches of Christ in America.

Anyone wanting to get in touch with Cynthia Pearl Maus during the coming months, will need to do so by writing her at Bayamón, Puerto Rico (P. O. Box 424), for she is to be giving three months, beginning January first, to a course in the university there on "Using the Fine Arts in Religious Culture." Miss Maus will return to America sometime in May.

Dr. Emory Ross, in a recent meeting of the executive committee of the Foreign Missions Conference of North America, was appointed as an executive officer of this committee for a period of six months beginning November 1, 1939. Dr. Ross will endeavor to coordinate and implement the plans and actions of the committee. His appointment was brought about because of the increasing desire of so many connected with the Foreign Missionary Conference, that when the Committee of Reference and Counsel meets in February, and especially when the next Annual Meeting of the Foreign Missions Conference is held, there may be before them definite responses from the constituent boards relative to the plans for the future. The American Mission to Lepers is relieving part of Dr. Ross' time for this service.

Miss Vincoe Mushrush, missionary nurse in China, has been transferred from Nantung to Wuhu. Part of her time is given to public health work under the direction of the Wuhu General Hospital, and the remainder to our own mission program including time for further language study.

Mr. and Mrs. C. A. Burch, in addition to their work this winter in Nanking, China, will be giving some time to the Chuchow field.

On October 28, the SS. "Empress of Canada," Canadian Pacific Steamships, sailed from Vancouver with three India missionaries among the passengers. These were Dr. Hope Nichoson, Dr. Elizabeth J. Lutz, and Miss Vida Elliott. Miss Elliott will spend a year in language school in Lucknow. No definite arrangements have been made as yet for bookings of the missionaries to Africa.

A lovely luncheon was given by the Woman's State Secretary Association and women staff members of the United Society and friends, at the Jefferson Hotel in Richmond, October 22, to honor Miss Lela Taylor. Miss Taylor has resigned as vice-president of the Society and as executive secretary of the Department of Latin America Missions. Mrs. E. W. Richards of Saginaw, Michigan, president of the Association, presided at the luncheon; Mrs. W. B. Clemmer, of Missouri, presented a gift from the Association to Miss Taylor.

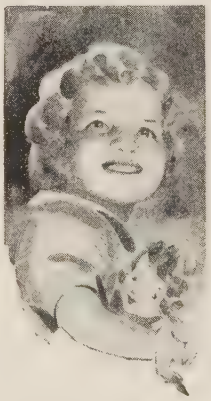
C. H. Smiley and family are returning to India after their regular furlough. Plans have been made for them to sail on the SS. "Klipfontein" from Los Angeles, November 27.

Left to right: Eleanor, David, Mrs. Smiley and Elizabeth. Mr. Smiley seems to be giving a lesson in geography.

Patricia Faith McGavran was the youngest delegate at the Richmond convention. She was only eight weeks old. Nevertheless she was quite contented in her mother's arms. Donald and Mary McGavran are now on furlough from India.

Mrs. Armstrong, wife of H. C. Armstrong, pastor of Central Church, Anderson, Ind., and secretary of the Association for the Promotion of Christian Unity, took sick while at the International Convention. She is now in the St. Vincent's Hospital, Indianapolis, Ind.

THIS LITTLE GIRL WILL HAVE A HAPPY CHRISTMAS but



Tuberculosis is still the greatest killer of youth . . . and takes *fifty per cent more girls* than boys between the ages or 15 and 25!

Two modern aids that help the physician detect tuberculosis in its earliest, *curable* stage are the tuberculin test and the chest X-ray.

Your purchases of Christmas Seals make it possible, not only to teach people that tuberculosis is preventable and curable, but to look for early stages of this dread disease among children who *seem to be* in good health.

So from now 'til Christmas, mail no letter—send no package—unless it is decorated with the Christmas symbol that saves lives!

The National, State and Local Tuberculosis Associations in the United States

1939 BUY CHRISTMAS SEALS

Book Chat

(Continued from page 22)

Books Mentioned on Page 22

WHERE MY CARAVAN HAS RESTED, by Burris Jenkins. Willett, Clark & Co., Chicago. 240 pp. Price $2.00.

SWEDISH CONTRIBUTIONS TO MODERN THEOLOGY, by Nels F. S. Ferre. Harpers. New York. 250 pp. Price $2.50.

TO EVERY CREATURE, by Henry Burton Trimble. The Cokesbury Press. Nashville. 159 pp. Price $1.00.

THE MESSAGE OF THE BOOK OF REVELATION, by Cady H. Allen. The Cokesbury Press. Nashville. 180 pp. Price $1.50.

AT CHRITMAS TIME, by Amy Bruner Almy. Fleming H. Revell Co. New York. 185 pp. Price $1.50.

Here are ten very excellent, modern Christmas stories, in an up-to-now setting. They are well written, very interesting and human, and would make fine material for church school groups.

MEN OF POWER, by Fred Eastman. The Cokesbury Press. Nashville. 240 pp. Price $1.50. Volume IV.

The fourth of a series of sixty minute biographies by the teacher of biography and drama at the Chicago Theological Seminary. Dr. Eastman seeks in these short essays to find the source of power that made important the subject of his biography. This volume treats of Abraham Lincoln, Leo Tolstoy, John Burroughs, and Graham Taylor.

STORY SERMONS FROM LITERATURE AND ART, by Walter Dudley Cavert. Harper & Brothers. New York. 151 pp. Price $1.50.

There are seventy short story sermons for children in this book; thirty-four are adaptions from famous stories in literature, twenty-four stories from art, and twelve of a more general nature. These stories not only have the usual merit of simplicity and application but they have a cultural value as well.

THE STUFF OF LIFE, by Joseph Fort Newton. Harper & Brothers. New York. 561 pp. Price $2.00.

The author has a syndicated column of some five hundred words each day in many of our newspapers. This book contains 365, or one year's contribution to this column. Dr. Newton is one of the best short essayists we have in America. This is a fine gift book.

PELOUBET'S SELECT NOTES on the International Sunday School Lessons, by Wilbur M. Smith. 1940. W. A. Wilde Co. Boston.

An old standard commentary in its customary binding and form with ample notes, good illustrations and maps, and some lovely art reproductions. A worth while help for those who teach the uniform lessons.

C. E. L.

PRAYERS, by Leander M. Zimmerman. United Lutheran Publication House. Philadelphia. Price: 35 cents each; three copies for $1.00.

Here is a little book of 68 pages with prayers "For All People and For All Occasions." The 120 prayers are arranged under 14 topical sections, such as The Forgiveness of Sin, God in the Home, God and the Nations. All are brief, just 75 or 100 words each, and for the most part they are genuinely devotional in spirit. Preachers given to long pulpit prayers in which the people do not really join them will profit from a study of these simple petitions. Any Christian home would benefit from the use of these prayers in periods of family devotion. This neatly bound little volume is suitable for gift purposes.

G. W. B.

THE TEACHERS GUIDE to the International Sunday School Lessons for 1940, by James R. Kaye. John A. Dickson Co., Chicago. $1.50.

This guide contains a thorough treatment of the uniform lessons for 1940. With each lesson the printed text is followed by several pages of notes, topics for discussion and questions.

G. W. B.

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At a fraction of the cost you might expect—from $1,500 to $1,700 if your church is of average size—a beautiful Hammond could be installed *in time for Christmas*. A small down payment would bring it about . . . and the experience of *many* of the 2500 churches which now use Hammonds is that for such a magnificent organ, the funds necessary to complete the long-term payments can be raised *more easily* than for any other purpose. Let us send you complete information; merely fill in and mail the coupon below.

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City . . . . . *State* . . . . . .

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★ ★

Major Actions

(Continued from page 29)

marked "For China Relief," unless further specific instruction as to use is given, will be forwarded to the treasurer of the Church Committee.

Munitions Traffic

Whereas as Christians we are opposed to all attempts to use war as an instrument of national policy, and

Whereas, the manufacture of or trade in munitions and arms is a form of encouragement of and participation in war for profit, therefore be it

Resolved, that we condemn the traffic in arms and munitions of war as unchristian and destructive of lives and property.

We urge that members of our churches who are employed in the manufacture and commerce of munitions and arms seek other employment; that members who receive income from the same source dispose of their investments.

We urge that churches and church agencies announce that they do not desire to receive income from investments from the manufacture of or the trade in arms or munitions. We state here what we believe to be an application of an enduring Christian principle. We recognize that there may be difference of opinion on the application of this principle to specific situations. We request that the Department of Social Education and Social Action of the U. C. M. S. use its facilities to get our churches and church agencies to act in accordance with this resolution.

Care of Christian Refugees

Thousands of our fellow-Christians, men, women and children, are today homeless wanderers upon the face of the earth because of an accident of birth or by virtue of their faith in and devotion to the democratic and Christian way of life. Recognizing the challenge which these refugees present to our Christian conscience, we urge our brotherhood to bring this matter to the attention of all our churches and to set up such agencies and procedures as may, without encroaching upon the work already being done in other fields, make the problem of the Christian refugee one of major concern to our people.

We believe this can be done in the following manner:

1. By giving the refugee question thorough discussion in our brotherhood press.

2. By including this problem in our Sunday School and leadership training material.

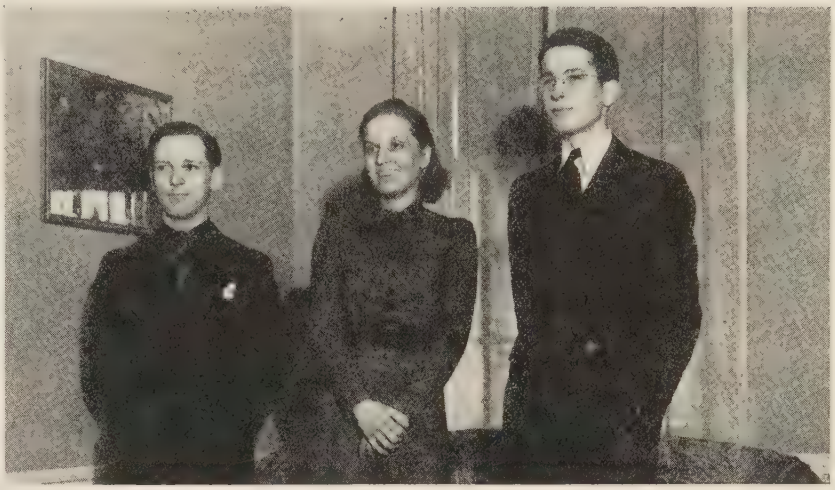
3. By making a brotherhood-wide appeal for persons to act as sponsors for refugees now seeking a haven of escape in the United States.

4. By setting up a committee to act in cooperation with the American Committee for Christian German Refugees,

(Continued on page 44)

Products of Christian Benevolence

These three young people were reared in one of our Benevolent Homes. The two boys are now in college and the girl is preparing for the career of a public health nurse. They are typical of thousands of children who have passed through our Homes, saved from neglect and wasted years, and trained to take their places as contributing Christian citizens. The far-reaching results of such work cannot be estimated.



Help Us Give These Three the Same Chance!

In the same Benevolent Home today are these three children. They are typical of more than 700 children in our care who are depending for a chance in life on the support of the church.

In addition to the children, there are more than 200 aged men and women in our Benevolent Homes who have no one to care for them but the church. They have sought shelter in the Homes of the church; their care is our privilege and obligation.

Give Generously this Christmas to the Work of

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(Continued from page 42)

with national offices at 287 Fourth Ave., New York City.

The National City Christian Church Corporation

By action of the Board of Trustees of the National City Christian Church Corporation at its annual meeting held in Washington, D. C., February 21, 1939, the National City Christian Church Corporation hereby applies for membership and official affiliation with the International Convention of Disciples of Christ according to the constitution of the Convention.

(The Committee on Recommendations recommended and the convention approved the admission of the National City Christian Church Corporation to full affiliation with the International Convention of Disciples of Christ.)

Report of the National Rural Church Commission

The Committee on Recommendations rejoices at the growing appreciation of the rural minister and his field of labor. It heartily approves of the increased emphasis upon the rural field as a place of opportunity for the use of the best ministerial ability. It urges the colleges and universities of the brotherhood to provide adequate scholarship aids to men preparing for the rural field and to give special academic training to such men, feeling that they should be as well equipped for their rural fields as the city men are for theirs. It commends those states which have subsidized the salaries of their rural pastors and urges that the brotherhood look toward the establishment of a minimum salary for rural ministers as is being done in Scotland. It urges that the interest of the city churches shall be aroused in behalf of the rural churches for the purpose of developing the rural fields for their own sake. It urges the consolidation of those rural churches whenever such procedure would be advantageous. It urges that wherever possible arrangements be made with the rural public schools to release the students during school hours for week-day religious education under the supervision of the church, and we cite the program of James Wyker, North Jackson, Ohio, as one evidence of the possible effectiveness of such a program.

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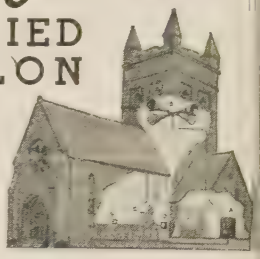

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Hebrews 11:5

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

SMITH-GOODSPEED TRANSLATION

caused Enoch to be taken up from the earth without experiencing death; he could not be found, because God had taken him up. For before he was taken up there is evidence that he pleased God.

The Bible you know and love gains in reverence and beauty when translated into the understandable language of today, instead of that of 16th Century England. This new edition includes the 14 books of the Apocrypha, rarely available in hand Bibles . . . "some of the most beautiful and inspiring passages of Scripture" says Dean Gates of the Cathedral of St. John the Divine. The ideal gift Bible. 1356 pages, $3.00.

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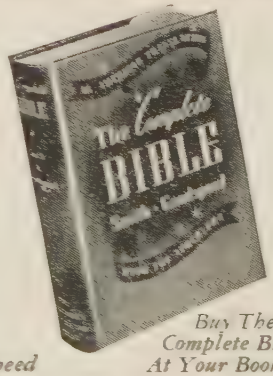

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Women and World Highways

(Continued from page 33)

responsibility to see that a family altar is established in her home. They have chosen for their slogan, "A family altar in every home."

This program has been presented to and adopted by nearly all women's unions in all the evangelical churches in the Philippines.

All these are commendable accomplishments of women, but women as a whole have not fully realized their place in the church and are not doing their part to the full in the work of the Kingdom. There are still many women who are unmindful of the church. Many churches have not yet organized the women into societies. Some women's societies have not as yet identified themselves with the national women organizations. However, we are happy that they are beginning to realize the importance of united and coordinated efforts in order to promote the Kingdom of God.

Until Death Do Us Part

In the marriage ceremony the husband vows to care for his beloved wife "Until separated by death." Husband and wife are inseparably bound together in the marriage contract.

Pension Fund annuities are like the marriage vows.

They provide a sure income for both husband and wife, while they both live.

But they do better than that. They provide a guaranteed income for the survivor *AFTER* they are separated by death.

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Pension Fund
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Because of my love for the Christian ministry I desire to make an annuity gift of $..... (check or draft may be attached) to the Pension Fund of Disciples of Christ, or, send me particulars on a $..... gift, according to information given below.

I was born.....Month.....Day.....Year.

If survivor is named, give exact age and name.....

.....

My name is.....

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City..... State .....

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The January, February, March issue of THE UPPER ROOM, in the specially printed, two-color, Christmas Greeting envelope, costs a total of 6 cents, plus postage, if mailed. Postage required to mail from your post-office, 2 cents.

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Books Received

SUGGESTIONS FOR PROGRAM MEETINGS on the Theme "Christ and the World Community." By Anna Canada Swain. Friendship Press. 150 Fifth Ave., New York. 25 cents.

ONE GREAT FELLOWSHIP, by Herrick B. Young. Friendship Press. New York. 25 cents.

SPANNING A CONTINENT, by John R. Scotford. Friendship Press. New York. 25 cents.

HIGHLAND SHEPHERDS, by Arthur Wentworth Hewitt. Willett, Clark & Co. Chicago. $2.00.

THE WAY OUT, edited by Harold Garnet Black. Willett, Clark & Co. Chicago. $1.50.

A DOCTOR WITHOUT A COUNTRY, by Thomas A. Lambie, M. D. Fleming H. Revell Co. New York. $2.00.

PROFITABLE BIBLE STUDY, by Wilbur M. Smith, D. D. W. A. Wilde Co. Boston, $1.50.

THE BIBLE CROSS-WORD PUZZLE BOOK No. 2, by S. K. Davis. W. A. Wilde Co. Boston. $1.00.

BUILDING BIBLE NAMES, by E. Ray Casto. W. A. Wilde Co. Boston. $1.00.

OUR AGELESS BIBLE, by Thomas Linton Leishman. W. A. Wilde Co. Boston. $1.35.

OLD TESTAMENT STORIES, by Eulalie Osgood Grover. W. A. Wilde Co. Boston.

FORTY STORIES FOR THE CHURCH, SCHOOL AND HOME, by Margaret W. Eggleston. Harper & Brothers. New York. $1.50.

FIVE DECADES AND A FORWARD VIEW, by John R. Mott. Harper & Brothers. New York.

THE ECONOMIC AND SOCIAL ENVIRONMENT OF THE YOUNGER CHURCHES, by J. Merle Davis. International Missionary Council. New York.

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1939, to September 30, 1939, Compared with July 1, 1938, to September 30, 1938

	Undesignated and Specific Gifts[2]		Designated Gifts[3]	
	1938-39	1939-40	1938-39	1939-40
Churches	$ 31,792.49	$ 31,131.11	$ 1,392.81	$ 2,329.29
Bible Schools	4,316.33	4,070.50	244.44	287.62
Christian Endeavor	242.40	260.53	63.49	54.00
Woman's Missionary Societies[1]	27,770.67	27,672.00	299.30	133.25
Councils[1]	11,594.06	14,090.01	35.00	171.00
Young Matrons' Missionary Society[1]	1,251.84	881.34	-------	5.00
Guilds[1]	2,771.80	2,989.21	-------	2.00
Circles[1]	626.69	649.80	12.00	30.00
Triangles[1]	336.87	279.12	-------	-------
Children's Missionary Organizations[1]	264.28	334.18	-------	1.50
Unified Young Groups	14.47	22.33	8.25	-------
Unified Children's Groups	21.64	29.79	3.04	11.85
Individuals	2,087.32	1,118.89	1,357.12	905.50
Grand Totals	$ 83,090.86	$ 83,528.81	$ 3,415.45	$ 3,931.01
[1]Missionary Organizations' Totals	44,652.32	46,947.78	357.59	354.60

[2]Gifts applying on percentages.
[3]Gifts over and above percentages.
Gain in undesignated and specific gifts—$437.95.

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May we send you "A Gift That Lives," a booklet explaining the plan and how you may enjoy its two-fold advantages?

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Please send me, without obligation, your booklet WC-24 entitled "A Gift That Lives."

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*City*_____ *State*_____

"Joy to the World"

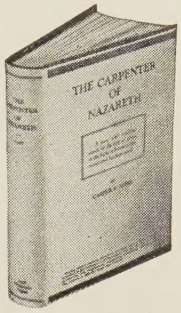
The native church of Congo has adopted some customs for Christmas that are beautiful. One is the early morning praise service in commemoration of the shepherds. Long before daylight each little group or section of the village will start singing. And singing as they go, each group wends its way to the church house. Just as dawn breaks they all join in the song, "Joy to the World," then follow with a praise and prayer service.

On the afternoon of Christmas day they come to bring gifts as did the Wise Men. This offering is for sending out more teachers and for furthering the work of the gospel. On the table in the front of the church is a row of baskets. The leader calls out the name of a group: for example, the crew of the Steamer Oregon or the boys of the Boarding School or the deacons and elders, etc., and the members of this group march to the front and place their gifts in the basket bearing the name of their group. It isn't all money. There are eggs, chickens, bananas, manioc, chairs, newly woven mats, and baskets and other home-made articles.

Did you ever stop to think what some of the phrases so commonplace to our American ears might sound like to some other people? For instance, could we call the above gift service a "white" gift service? It would have a very different connotation in their minds. Our folk are very sensitive to any comparisons between them and their white friends. "White Gifts" to them would certainly mean gifts given to or by the white people in their midst. It would not be courteous to use white as a symbol of value since we are designated as whites and they as blacks!

—Edna Poole.

A Gift Suggestion



The Carpenter of Nazareth

By
Casper S. Yost

It will be of enormous assistance to ministers and to workers in the field of religious education.—*The Christian Leader.*

Mr. Yost has given us a fresh picture of the life of our Lord. He has written it in such a personal way that one can almost imagine the author has had personal fellowship with "The Carpenter of Nazareth."—Robert M. Hopkins.

Sunday school teachers, preachers and Christian laymen will find this life not only informative, but inspirational, suggestive, stimulative and helpful.—Dr. G. D. Edwards, recently dean of the Bible College of Missouri.

Such a book was never more needed than now. Written by a first-class journalist, its style is adapted to the average man and it will be extremely valuable to teachers in Sunday schools. — Wm. Lyon Phelps.

No better or more instructive account of the life of the Nazarene can be read by laymen and by church school teachers. — *Christian Advocate,* Cincinnati.

Price $2.50

CHRISTIAN BOARD OF PUBLICATION
St. Louis, Mo.

The Last Page

Three Christmases

THERE was no snow. No covering veil of white for the ugly, the sordid, and the unsightly things of life. Palestine was a land of heat and dust, of odors and insects.

There was no kindly benevolent Santa Claus to gladden the hearts of little children. It was not a land of peace, of material comforts, of consideration for childhood. It was a land of stern realities and hard necessities. There, only a few could read to share the noble thoughts of others. Sin, greed and oppression ruled the land.

Christmas was not observed. It was not known.

The innate, heart-hidden yearning for escape from oppression to freedom, from sorrow to joy, from necessity to comfort, had caused many to look for an emancipator-redeemer. Yet at his birth the advent was revealed only to a few humble shepherds and three magician-seers. For years to come his influence would touch not at all his tiny country and his countrymen. Christmas and Life would remain the same.

MUSIC. Laughter. A joyous Christmas carol. Redolent evergreens sparkling with a thousand rainbow beams. Happy children at play. Comfort, security, happiness. Letters and gifts from friends. Remembrances of those beloved. Speeded steps and quickened heartbeats. Sharing with the poor and the unfortunate. Hark! What is it they are saying? "Peace on earth, good will to men." "Love thy God with thy whole heart, thy whole soul, thy whole mind, and thy neighbor as thyself." "Merry Christmas!"

NIGHT. Black tropical night. Without, the menacing wall of jungle and its beasts advance and retreat before the stray gleams of the little log fire. Within, the friendly fire alone dispels the humid, night cold. Tiny black bodies crouch close. Bare walls. Dirt floor. A few pots. A hunting net and baskets. The beating of drums. The rattle of seeds in wicker shakers. The never-ending crescendo-diminuendo of wailing. Labored breathing from the still figure prostrate on the log bed.

"What's the matter with Mother?" sobs terrified little Iyambe. "Hush!" says sister Mputshu. "Witchcraft." "But who will nurse little Ekila?" "She will starve. Father has no other wife who is nursing." Ignorance, poverty, superstition. How can they know it is December 25?

A white-clothed form enters through the tiny doorway. "Are you there?" he greets them. They assent, and in turn put the greeting. He agrees. Questions and answers. He examines the sick woman. He calls for hot water. Skilfully, with a prayer in his heart, for his knowledge is still very limited, he applies hot fomentations to the agonizing woman. From his clothes he produces a tablet which is administered with water from the gourd. He comforts them and encourages them. He tells them of Christ and of a loving God. The pain lessens. The breathing becomes normal. She sleeps. The little heads have long since nodded in their corner. The wailing has ceased. The drums are silent. The teacher from the church of Christ has brought again, comfort and healing, even as his Master before him. A few, out of thousands, have touched the hem of His garment.

—MR. AND MRS. DONALD H. BAKER.
Mondombe, Africa

On the Sidewalks of London

Two small boys were gazing at the shop windows decorated for Christmas. Presently they came to a butcher's shop and one of them pointed to a number of hams hanging from a large holly branch.

"Look, Tom," he said. "Look at them 'ams a-growing up there."

"Get away," said the other. "'Ams don't grow."

"Well, that's all you know about it," said the first scornfully. "Ain't you ever 'eard of a 'ambush?"

—The New Chronicle.

Visitor: "Dear me! Fancy your being called Robert Burns—why, that's a very well-known name."

Native: "Nae doot it is; I've been blacksmith in the place for nigh on forty years."—Providence Journal.

Musings on 1939

It is not good for man that his life should be all joy and prosperity. The lands which only know sunshine and never rain become deserts.

Nor is it good for man that his life should be all sorrow and disappointment. The lands which are never visited by warm sunshine become frozen and barren like the North Pole.

It takes both rain and sunshine to make a rainbow. If life is to be rounded and many coloured like a rainbow, both joy and sorrow must come to it.

Standing at the beginning of 1940, therefore, and looking back over the past year, we may be grateful not only for our joys, but also for our sorrows. And we may face the coming year with confidence, knowing that life in the main is wonderfully balanced and that any dark days we may have will be followed, as surely as day follows night, by bright and shining mornings.

Shepherds Keeping Watch

If we would hear the angels sing,
Above the noise of grinding wheels,
And honking horns, and ugly squeals
Of social gears which lack love's lubricant;
We must go back to simple ways,
To hillsides where the sheep may graze;
Live as men lived in earlier days,
Performing humble tasks;
Spend silent nights in wonderment,
And then, content with less, find more;
See star-lit skies, and beings bright,
And hear again,
"Peace on earth, good will to men."

A Christmas Prayer

O God!
At this Christmas time
Give to the Church . . . wisdom;
Give to the rulers of nations . . . vision;
To the women of the world . . . patience;
To the men of the world . . . steadiness;
And to all who bow before thee . . .
holiness like of the Christ Child.

Bobbie's Letter

Dear Santa: Bring a drum to Dad,
And roller skates to Mother,
And bring a sled to sister Sue,
And marbles to big brother.
Mr. Santa, I don't want a thing
When Christmas comes, you see,
The people that don't like their gifts
Will pass them on to me.

"Though Christ a thousand times
in Bethlehem be born
And not within thyself
thy soul will be forlorn."
Silesius

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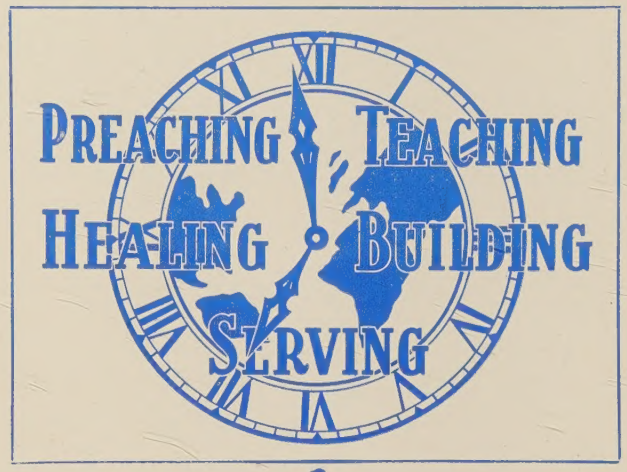
THE WORK GOES ON

EVERY HOUR IN THE TWENTY-FOUR



AND 365 DAYS IN THE YEAR

Half of the year's work is done!

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December 31st

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